The METHODIST WOMAN

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H. Armstrong Roberts

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Who's Who

***Mrs. Alyce Mullins O'Neal*, director of Evangelistic Department, National Woman's Christian Temperance Union, homemaker and mother, vice-president of the Woman's Society in her local church.**

***Mary Reed*. The material for this story was obtained from an article entitled "Mary Reed, A Missionary to Lepers," by Miss Lillie Faris, and an account of a personal visit to Miss Reed's parents by Mr. W. M. Danner, General Secretary Emeritus of the American Mission to Lepers.**

***Mrs. Velma Maynor*, Executive Secretary, Woman's Division of Christian Service.**

Plans for January Program

The Editorial Board of the Woman's Division of Christian Service is again indebted to Mrs. W. C. Hanson, Kansas City, Missouri, for the splendid Installation-Pledge Service in the January Program. The following changes in this program should be made:

1. In the program notes for the January program as given on page 16 of the booklet *For the Facing of This Hour*, the hymn named in paragraph four should be "Another Year Is Dawning," instead of the one indicated.

Also, it is suggested that the "candlelighter" shall be costumed to portray the work or country each one represents where a special costume is possible.

Ask Yourself

1. "Christ is gaining the heart and sympathy of China."

2. "What can I do to put God's unchanging standards into operation in my neighborhood?"

3. Minute of Silent Prayer each day.

4. Efficiency Aims for 1942.

5. Three suggestions for prayer during January.

6. Locate Hwa Nan College, Navajo Methodist Mission School, Bennett College, Mothers' Jewels Home, Crandon Institute.

7. A Buddhist teacher now asking for Christian baptism.

8. Protests to be made in regard to liquor advertisements.

9. A goal for subscriptions.

10. Every society must either advance or retreat. Explain.

The Methodist Woman

Editorial *A New Road*

JANUARY is one of the most important months in the calendar year for the Woman's Society of Christian Service in the Local Church. Approximately 375,000 women of the local church will be installed for service in the Woman's Society this year. More than a million will sign the membership-pledge card in the January meeting of the Society. Together we face new roads of service.

The history of the church down through the centuries reveals that the periods in which its missionary passion was strong have always been the periods in which the church itself was strong in the homeland. The power and welfare at its home base are inseparably linked up with the passion of the church for the ends of the earth. Someone asked Phillips Brooks what he would do first if he were called to be a pastor of a broken-down church—a church that had lost its building, was not able to support a pastor, and was torn by internal dissension. He hesitated only a moment and then replied, "I should get all the people together, preach the greatest sermon I could on world-wide missions, and take the best offering I could for the work in heathen lands." Phillips Brooks never spoke a greater truth. He knew that a selfish, discouraged church, almost ready to give up the fight, had need of one thing above all else. That church needed the spirit of God, and Phillips Brooks knew that the best way to get that spirit was by way of the ends of the earth. He knew if he could get those people interested in the man across the sea, they would be interested in the man across the street. If that little church began to have fellowship with Christ in the salvation of the whole world, it would save itself.

As we look out upon our world today with its tragedies and warlike spirit we have a tendency to become pessimistic, and granted there is much about which we might well be pessimistic. Yet as we think of Christian achievements throughout the centuries, the outlook is one of hope and gives us courage to face the task anew. There is a fellowship of Christians around the world today unlike that of any other period of Christian history. Jesus Christ is claiming the hearts of men everywhere, and in most unexpected places. C. T. Wang in an interview recently said: "I am proud of the fact that Christ is gaining the heart and sympathy of China. Believe me that is happening. His footsteps become clearer and clearer in the good earth of China with every passing hour. Once we looked at the handful of Christians on the one hand and the massed millions of China on the other and said, 'You better go home and forget it!' But the handful stayed. The story of their staying is an epic. Today the handful is winning." Another Chinese speaks of the loyalty of the missionary when he writes: "Christian missionaries in China have ignored their government's advice to seek personal safety. They have been urged to leave their posts and concentrate in sectors from which evacuation under the protection of their national forces may be comparatively easy; and they have preferred to remain in this war-torn country with their Chinese fellow Christians, unafraid and undaunted. The action of the missionaries has doubtless been promoted by a sense of duty toward their evangelical cause and toward their fellow men. To God they have pledged to march onward as true soldiers of the Cross, and to their fellow men they have professed to bring a divine measure of good will and spiritual comfort. Admittedly, the Sino-Japanese war must come to an end sooner or later. While the missionaries must look after the present, they cannot ignore the future. The firm resolution of the missionaries to fulfill the demands of the Christian movement in China has already won the admiration of the Chinese of all classes, irrespective of their personal beliefs.

Let us set forth some interesting facts of progress in three of our areas: China, India, and Japan.

In 1814 there was one communicant in the Protestant Church of China.

In 1877, when the first missionary conference in China was held, there were 13,315.

In 1907, when the third conference was held, just one hundred years after Morrison arrived, there were 178,251.

Today the numbers are 700,000 or more.

During this time we have seen develop a Chinese Independent National Church; the Chinese Home Missionary Movement; six Christian universities headed by Chinese Christian men; the Bible in the native language, a church suffering intensely, but

not demoralized because of war and revolution; the National Christian Council composed of strong Chinese leaders and missionaries; the gradual breakdown of the superstitious hold of the old religions on the people, especially the education, the working out of a plan for the reduction of the language in simplified characters which will soon enable millions, heretofore illiterate, to read. What a contrast to what Robert Morrison faced in contempt, danger, and loneliness! He toiled seven years before he had his first convert. There are now more Christians in China than there were in the whole Roman Empire one hundred years after Pentecost.

India is in the eyes of the world today. William Carey died in 1834 after forty years of service in India. He had only a handful of converts. Twenty years afterwards a missionary had the courage to say that he believed the time would come when a hundred converts would be baptized in a single year. Now India averages three thousand converts and has put their names down as Christians in the last government census.

Today there are about 300,000 Christians in Japan. Christianity is recognized as one of the religions of the country. Christianity in Japan has a far wider influence than the simple church membership and numbers of churches would indicate. There are strong, outstanding Christian men and women in Japan in almost every walk of life.

It is the glory of the missionary movement around the world that the church—a universal community of men and women of every nation, race, and class has been developed around the world. For it is the missionary impulse which has carried the gospel of Christ around the world and planted the church of Christ among the most diverse peoples.

Spiritual Life Meditation

Unchanging Standards in This Changing World

By Mrs. Alyce Mullins O'Neal

HISTORY, these days, is made overnight, and last week's atlas is more out of date than a 1912 bonnet. Old familiar objects have been streamlined, until we no longer recognize them, and the tempo of everything from merry-go-rounds to Packards has been speeded up. However, there are certain old axioms which remain unchanged and unchallenged in this changing world.

Hitler may rename countries in the twinkling of an eye, but seedtime and harvest still proceed in orderly routine. Democracies may fall and dictatorships arise, but still the earth revolves about the sun and the planets keep true to their courses. Man's inhumanity to man may be so brutal as to make wild animals cringe, but mother-love yet persists true, powerful, and enduring. The world may seem to be upside down, but twelve inches still make a foot, twenty-four hours a day, and the square of the hypotenuse of a right triangle still equals the sum of the square of the other two sides.

We get a feeling of security (which we all need so desperately) when we ponder upon the unchanging standards in this changing world. The ringing conviction comes to us that the great axioms of Christianity are steadfast bulwarks in this transient world. "Change and decay, in all around I see; O Thou who changest not, abide with me."

God is the same. Little dictators may arise and strut across the international scene leaving terror and destruction in their wake, but they flourish for only a season, and then fade into obscurity. God lives on, and on, and on, eternally.

"The stars will live for a million years,
Yea, a million years and a day,
But God and I shall live and love
When the stars are passed away."

We who know Him must keep our faith burning bright. Dr. E. Stanley Jones has said, "When the world is at its worse, Christians must be at their best."

The Ten Commandments, the Great Commandment, the Sermon on the Mount, and Paul's Song of Love are ever true and steadfast. They are standards which we dare not desert in the hour of danger. When hate is rampant and blood flows freely, when savagery is the order of the day and millions are writhing in torture, then the world needs love as it has never needed it before. This changing world needs the love of Christ who remained true to his standards although it meant horrible, lonely death. This changing world needs the love of His followers who will not be led by any manner of propaganda, nor by truth, to the point of hatred. This changing world needs the love that fills the heart, and spills over in tenderness and mercy to every one of God's creatures both here

and abroad. This changing world needs the love that makes men attractive, radiant, compelling ambassadors of the never-changing, ever-living God. This changing world needs the firm, never-ending "love Divine, all loves excelling."

How different history would be, if we followers of Christ had not often stood in his way! How many times have we hid His light, by our lack of faith and love. How many times have we fettered His hands by our narrow nationalism, by our petty prejudices and by our ignorant egotism.

For nineteen hundred years there have been hosts of people who claim Him as their Lord, and who accept his teachings as their ideals, but who, when the time comes to put his methods to the test and to give his teachings a practical application, find themselves resorting to the way of the world. The present situation seems always to justify making it the exception to the (Golden) rule.

"Of course I believe in doing unto others as I would have them do unto me, but these people have to be taught a lesson."

"Of course I believe in returning good for evil, but in a time like this, we have to be practical."

"Of course I believe that Christ's way is the right way, but an emergency like this proves that the world just isn't ready for it."

We've gone halfway with Him for so many years. We've given up His way before we've ever really tried it. We've been "practical" so long. We've tried everybody's way but His. We must give His way a fair trial. We must go all the way with Him.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you . . . ."

"Go the second mile."

"Turn the other cheek."

". . . . the greatest of these is love."

These are the unchanging standards in this changing world! Love—unselfish, wholehearted, redeeming love—cannot fail!

As a Christian woman, as a Methodist woman, what can I do to put God's unchanging standards into operation in my neighborhood?

I can prayerfully search to discover God's plan for my life. Then, by His help, order my life in accordance with his will. The daily use of the Bible and simple talks with my Father will guide me in every decision, however trivial it may seem at the time.

I can be so kind, tactful, sympathetic, and generous in my home and community relationships that my family and friends will want to know the Christ whom I serve.

I can teach the simple virtues of kindness and unselfishness to my children, the ones who will determine the destiny of tomorrow's world. The family altar will offer an intimate, holy opportunity for soul development.

I can prayerfully and intelligently use my ballot to put into force those laws which most nearly approximate God's will for my community, and the world.

I can give my wholehearted loyalty to my church and its active program of good neighborliness to all the world.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

God has not abdicated, nor may we declare a moratorium upon his standards! God lives! Christ is still the Prince of Peace. Let us give His way of love a chance!

"Jesus Christ the same yesterday, and today, and forever."

"God will not change; the restless years may bring
Sunlight and shade; the glories of the spring,
And silent gloom of sunless winter hours;
Joy mixed with grief—sharp thorns with fragrant flowers;
Earth lights may shine awhile, and then grow dim;
But God is true—there is no change in Him."

(*From "Changeless," by Edith Hickman Divall.*)

FIRST ASSEMBLY

Woman's Division of Christian Service

MAY 19-22, 1942, COLUMBUS, OHIO

Air View of Columbus

The Second Annual Meeting

By Helen E. Cox

METHODISTS from all corners of the United States gathered the last week in November and the first week in December at 150 Fifth Avenue, New York, N. Y., headquarters for the Board of Missions and Church Extension of The Methodist Church, for the second Annual Meeting.

The Woman's Division of Christian Service

The meeting of the Woman's Division of Christian Service was called to order at two P.M., November 27, by its beloved President, Mrs. J. D. Bragg. Very few absences were noted when the official roll call was made. Special guests were four jurisdiction presidents, one jurisdiction vice-president, and many home and foreign missionaries.

The days were crowded full of many good things. We note here only a few. (If we attempted to tell it all we would need this whole issue and more.)

The Standing Committee on Christian Social Relations and Local Church Activities, which included the chairmen and members of the seven resource committees, met for two days prior to the meeting of the Woman's Division of Christian Service. Read pages 20-24 for the recommendations adopted.

Thursday evening's session was particularly colorful. Miss Mary Ora Durham, Bethlehem Center, Memphis, Tennessee; Miss Mina Klayman, Marcy Center, Chicago, Illinois; Mrs. Orah T. Hilkert, Bancroft-Taylor Rest Home, Ocean Grove, New Jersey; Miss Lillian G. Pugh, Gulfside School, Waveland, Mississippi; Miss Josephine Garcia, George O. Robinson School, San Juan, Puerto Rico; all missionaries on the home field brought gripping stories of their work. Dr. Ida Scudder, of India, made a plea for medical work in Vellore. Miss Elizabeth Lee, Executive Secretary, shared some of the outstanding impressions of her recent trip to Latin America. And these other foreign missionaries gave brief but impelling messages: Miss Gloria Wysner, North Africa; Miss Zella Glidden, Angola, North Africa; Miss Matilde Killingsworth, Soochow, China; Miss Lois K. Curtice, Hirosaki, Japan; Miss Emily Irene Haynes, Pyengyang, Korea.

These items are of especial interest taken from recommendations adopted from various committee and secretary reports: 250,000 subscriptions to THE METHODIST WOMAN as a goal, and special emphasis given to joint subscriptions with the WORLD OUTLOOK . . . . 20,000 charter organizations; third quarter's report gives the number as 24,905; the present membership stands at about 1,200,000, with only 90 out of 106 conferences reporting for the third quarter; many districts 100 per cent in organization . . . . Observance of the National Minute of Silent Prayer at six P.M. each day beginning New Year's Day . . . . Race Relations Sunday in February has special significance as we observe its twentieth anniversary . . . . Discontinuance of subscriptions to magazines that carry alcohol advertisements . . . . A total of 5,051,700 pieces of free literature sent out from Literature Headquarters . . . . Total appropriations for 1942 as submitted by the Finance and Estimates Committee, $3,713,082 . . . . Special Week of Prayer and Self-Denial projects (see page 8); The First Assembly of the Woman's Society of Christian Service, May 19-22, 1942, at Columbus, Ohio . . . . Annual Meeting of the Board of Missions and Church Extension, Cleveland, Ohio, December 3, 1942.

Read the objectives for 1942 on page 8. No more space to elucidate any further.

The Board of Missions and Church Extension

The opening session of the Board of Missions and Church Extension was called to order on the evening of December 1 by Bishop Arthur J. Moore, President. The first evening's session included reports made by the staff of the Woman's Section of the Joint Division, and the report of the Treasurer of the Woman's Division. The Woman's Division of Christian Service made its formal report to the entire board on Tuesday morning when all reports from Executive Secretaries, Editors, and Publication Manager were received.

Dr. E. D. Kohlstedt, Executive Secretary of the Division of Home Missions, gave the audience a sweeping view of some of the spots in our country where this Division is working—personal testimonies came from one who had just made a survey of the Indian work; a missionary minister's wife

The fiscal and financial year for the Woman's Society of Christian Service ends with December 31, 1941, and all audits for the local, district, and conference societies should be made as soon after that time as possible.

INA DAVIS FULTON, *Treasurer*

from Puerto Rico; a minister in a downtown church of a big city.

Dr. Ralph E. Diffendorfer, Executive Secretary of the Division of Foreign Missions, closed his report with a demonstration by introducing all foreign missionaries. It was a thrilling sight as we greeted thirty-seven missionaries from Japan, Korea, and China, one from the Philippine Islands, nine from India, sixteen from Africa, two from Latin America. The entire assembly rose to pay honor to these devoted messengers of the Christ of Galilee.

Miss Elizabeth Lee and Dr. A. W. Wasson, Associate Secretary, made a joint report on their extended joint visitation on behalf of Methodist Missions and the larger evangelical interests in Latin America. Dr. John R. Mott in his plea said that Latin America is the most seriously neglected field and the need for greater help is imperative.

The Service of Commission for newly appointed missionaries and deaconesses took place in the Church of Saint Paul and Saint Andrew on December 3. Ten men and women were presented by the Division of Foreign Missions, and seven young women were presented by the Woman's Division of Christian Service. Bishop Moore made the address, basing it on "The Christian missionary enterprise in a world like this in a time like this." He said that there is a demand now for two attitudes on the part of every Christian. First, very great soberness. The Christian must keep his eyes clear and see the situation as it is, but being a Christian he must also look beyond the immediate situation into eternal resources that are ours because we are God's and this is his church. In the second place, there is the demand for spiritual expectancy. God will finish in triumph. The Bible does not close with the church defeated, but with God redeeming the world. We must catch some of the expectancy that is on every page of the Bible. God is missing not so much our gifts but our faith that in all this darkness morning will come. Bishop Moore closed his address with this prayer, "Help us build a church big enough for God who loves the world and wants the whole world redeemed."

Candidates for Missionary Service

TESTIMONIES from some of the candidates consecrated in the annual session of the Board of Missions and Church Extension as they see their call to full-time Christian service follow:

"God has given me so much, so many privileges that I can do nothing less than dedicate my life to his service. As a deaconess I pray that I may serve the present age."

—MARGARET E. WILSON.

"It seems that nearly all my life I have felt that I should use what talent God has given me in helping to promote his Kingdom. The personal contacts with and reading about others who have given their lives in service, and also a greater realization of the great need have all had a part in helping me to decide to give my life for a definite home-mission service through the channels of the Church organization."

—LEE OLA FOUST.

"Since a child I have felt the desire to want to do something for Christ. This desire has remained in my heart and life since that time.

"The mission study books used in our Epworth League, Young People's assemblies, and Institutes challenged me.

"The inspiration of lives of ministers, teachers, and other Christians have helped to guide my life and thought all these years."

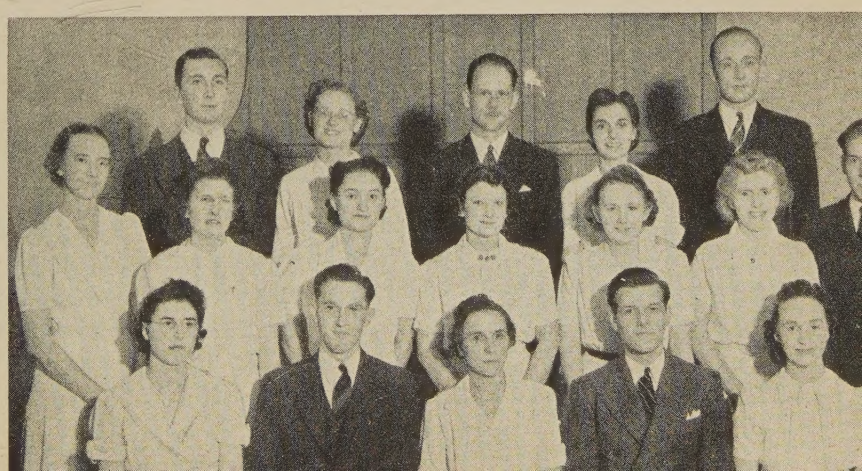
—VIRGINIA TYLER.

"When I was but twelve years old a desire for service as a deaconess was awakened in me by seeing the life and service of a lovely young woman who came to serve in my home town. God has led me now to a consecration of my life for his service."

—JANE BROOKS.

"My church work has always been of great interest and challenge. God has now called me into deaconess work and I pray that I may render faithful service."

—ALICE RANDALL.



For Christians the Only Way Is Forward!

THE Woman's Division of Christian Service realized this anew as they met last month in the annual session of the Board of Missions and Church Extension. In the midst of a black world they saw God's light, and voted a program that means advance all along the line. Here are some of the items of that program; you will be hearing more about them through the year:

SPIRITUAL LIFE:

"To put the Spirit Within the Wheels"

Observe one minute of prayer at six P.M. each day.

Distribute and use the new folder called "Growth in Christian Living."

Distribute and use the new Stewardship Ceremony (watch announcement in THE METHODIST WOMAN for release of Stewardship Ceremony) and Commitment Card.

Watch for the Prayer Calendar of Spiritual Life Objectives for the entire year (to be printed in a future issue of THE METHODIST WOMAN).

Watch each month for the Special Prayer Projects listed in THE METHODIST WOMAN; and for stories of these projects in WORLD OUTLOOK.

Use the Prayer Card as a source of help in daily prayer for a righteous peace.

"The whole earth remains jagged and broken only to those who are jagged and broken."—*Walt Whitman.*

ENLIST IN SERVICE:

Study, in those local Woman's Societies which are in defense areas, the crucial problems growing out of the defense program and undertake to meet the recreational and spiritual needs of both defense workers and service men (men and women).

Work for legislation designed to prevent price inflation, seeking to increase the production of consumer goods and thereby make the same available to all.

Urge that the members of the local Woman's Societies throughout The Methodist Church, either individually or in groups, observe a *fast* for one meal during the first week in February and send the proceeds to the Commission on World Peace, 740 Rush Street, Chicago, Illinois, for the support of Methodist Youth in Camps for Conscientious Objectors.

Strive for an expression of democracy and Christian fellowship in the proceedings of all groups, local, district, conference, and national, of the societies in their educational and service activities.

Work for full participation of all citizens in all primaries and elections, and support legislation to remove all barriers to the exercise of the franchise.

Secure and use the new pamphlets and packets prepared by the Department of Christian Social Relations and Local Church Activities as a basis for informal studies. (This should result in social-action projects, including work for legislation in areas of public welfare.)

Initiate this year in each society, with the help of all the church members, at least one project for the beautification and improvement of the local church and immediate surroundings.

Protest individually and as groups to all agencies bringing liquor advertisements into the home, particularly the radio and magazines, and support the passage of legislation prohibiting the sale of alcohol in or adjacent to military encampments.

Enlist church women for volunteer service in city settlements.

Enlist the aid of church women in finding well-trained candidates for missionary service.

Become acquainted with our missionaries, deaconesses, and workers in your conference and show friendly interest in them and their work.

Plan through the Week of Prayer and Self-Denial offering for:

1. The building of Wesley Community House, Oklahoma City, Oklahoma, for workers' residence and recreation center.
2. The erection of a hall and classroom building at Wood Junior College, Mathiston, Mississippi.
3. The erection of a new building for Crandon Institute, Montevideo, Uruguay.
4. The purchase of land and building for Girls' dormitory, Granbery Institute, Juiz de Flora, Brazil.
5. The purchase of land and building for Girls' dormitory, American School, Lins, Brazil.
6. The purchase of furnishings and equipment for Crandon, Bennett, and Colegio Americano, Porto Alegre.

Unite with the World Federation of Methodist Women in their project of working toward a righteous peace.

Support a program at home which will (the following advances can be made in the home field if budgets in local societies are raised in full):

1. Lay plans for the extension and enlargement of rural work by investigation of needs and the formulation of a program, the principles of which may be adapted to rural communities.
2. Level up the salaries of well-trained workers in the home field.
3. Study each urban institution in relation to community needs, adjusting methods and programs to meet the needs as they may change.
4. Study opportunities for expansion of work, particularly with Japanese on the West coast.

Support a program abroad which will (the following advances can be made in the foreign field if budgets in local societies are raised in full):

1. Recruit and prepare twenty-five missionaries at once.
2. Strengthen our program in Latin America through new buildings and added personnel.
3. Provide Christian literature for Burma, Africa, China, India, and the Philippines.
4. Teach adults to read in lands of Africa, China, and India.
5. Establish an emergency language school in California for missionaries preparing for China.
6. Increase provision for salaries of highly trained nationals; opportunity for a selected few of such nationals to study in America.
7. Study public health centers in Africa, China, India, and the Philippines.

READ AND STUDY:

Plan, in accordance with the educational policies of the Woman's Division of Christian Service, Educational Conferences and Seminars, Normal classes, Pastors' and Christian Workers' Schools. Send representatives to District Missionary Institutes, Summer Schools and Conferences, Jurisdiction School of Missions.

Secure more subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. Urge your members to take these papers and to read them. They are especially needed for the use of the program committee.

Each local Woman's Society of Christian Service is urged to use the Membership-Pledge Card as a method of acquainting the members with their obligations for prayer, service, and gifts to the work.

Advocate special courses on education for family life in church, schools, and colleges, and recommend further that special courses for pastors and church leaders on family counseling be included in religious training in schools and colleges.

VICTORY IN FINANCES:

Knowing that emotion unexpressed is lost. May we resolve as individuals and societies to:

Increase my gifts over that of last year.

Pledge my gifts to all phases of the work.

Pledge myself to study the objects for the Week of Prayer and Self-Denial and to give sacrificially to those objects.

EFFICIENCY AIMS FOR 1942:

If all these objectives are accomplished we must begin *now!* Perhaps the best place to start is with our efficiency aims. As soon as they are ready the Chart of Efficiency Aims and accompanying booklet will be *sent to each local society by conference officers.* These aims are:

Fifty per cent of members present at not less than ten regular meetings based on the prescribed program material of the Woman's Division of Christian Service.

A net increase in membership based on figures of *Annual Report* of 1941.

Spiritual Life cultivation in the Society directed by the Spiritual Life chairman.

Committee on Christian Social Relations and Local Church Activities promoting a specific activity each quarter growing out of study.

Three approved study courses or an increase of one over the previous year.

Net increase in subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK and the magazines featured at each monthly meeting.

Observance of the Week of Prayer and Self-Denial as planned by the Woman's Division.

Increase in offerings sent to Conference treasurer.

Girls' Interest Group within the Commission on World Friendship of the Methodist Youth Fellowship using the program prepared for the group by the Woman's Division.

Missionary Education of children through cooperation with the church school.

Mary Reed, My Jewel

On the terrace of the capitol at Columbus, Ohio, there is a statue representing the state standing majestically with her arms extended and pointing to a group of figures, including Garfield and Grant, artistically grouped about her. Underneath we read these words, "*These are my jewels.*" Throughout the state, however, there are other heroes whose names have not been publicly printed but "when the roll is called up yonder" they will be among the first to answer as "Ohio's jewels." They are gems that are fair indeed, reflecting the light of love and loyalty to a great cause. There is one whose name should head the list, yet when such was suggested, she, with characteristic humility, replied, "Let no word of praise be said of me."

Mary Reed, the central jewel of this diadem, was born at Lowell, Ohio, December 4, 1854, and spent her childhood days at Crooked Tree in Noble County. She was the second child but the first girl in a family of eight children. Later, she spoke of her four brothers, each more than six feet tall, as her "twenty-four feet of brothers." It was a happy Christian family where love and laughter abode and where harmony of living and melody of song blended into a great symphony of life. Father Reed was noted for his hymn singing.

At sixteen Mary gave her heart and life, without reservation, to Christ and prepared herself to follow in the footsteps of the Master Teacher. For ten years she taught successfully in the schools of southeastern Ohio, but having learned of the great need of the women in the *zenanas* of India, she offered her services to the Cincinnati Branch of the Foreign Missionary Society of the Methodist Church and sailed for India September 7, 1884. How little one realizes that the "stops" as well as the "steps" are ordered of God until one has to stop in the midst of the steps to hear the still, small voice. After her first year of service Mary Reed, who went to India with such great faith and such high hopes, was ordered to the Himalaya Mountains for a period of rest and recuperation. We feel sure that her writing of the following exquisite thoughts from Ruskin was inspired by these days of rest and meditation:

"*In our whole life melody, the music is broken off here and there by rests, and we foolishly think that we have come to the end of time. God sends a time of enforced leisure, a time of sickness and disappointed plans, and makes a sudden pause in the choral hymn of our lives and we lament that our voice must be silent and our part missing in the music which ever goes up to the Creator. Not without design does God write the music of our lives. Be it ours to learn the tune and not be dismayed at the rests. If we look up, God will beat the time for us.*"

God was indeed beating the time for her, for it was just this period in the history of Christian missions that the attention of the modern world was turned to the leper, and the Mission to Lepers was born, of which she later became so vital a part.

At a lonely Indian outpost straggling over "the whole side of the mountain," with the eternal snows of the Himalayas to the north and fertile valleys between wooded hills east, west, and south, she found hundreds of lepers in the depths of despair. They were the outcasts of outcasts, the neediest of the needy. There was no thought in her mind that this very spot would become her home for fifty years, but two years after her first visit there, "Sunny-Crest," the rose-decked bungalow with tiny pine-paneled rooms, now surrounded by evergreen cedars and "Pride of India" flower trees, was built. She did not then realize that God was going to call her, his highest, to serve his least. She returned to Cawnpore, her former residence, and gave five more years of fruitful service before ordered home because of seriously impaired health.

How seriously impaired was her health, and its deep-seated cause, was suspected neither by her nor her American physicians. Not until a telltale insensate spot appeared upon her cheeks and a warning tingle in one forefinger, did the real reason for her inability to react favorably to treatment dawn upon her. Her diagnosis was sadly confirmed by reliable physicians both in America and in England. Only to one sister did Mary confide that she was a leper, that it might be kept a secret from family and friends. The agony of spirit that it cost this faithful sister to keep this pledge can only be imagined, especially since Mary's quiet and speedy plans for departure again to India.

"Mother, I want to go to India next Thursday," she said. "Will you let me go down the walk and out through the gate without kissing me good-by, just as though I were coming back at five o'clock this evening?"

This strange request was committed to God in the family worship that last morning. Her mother later explained, "When the train pulled out of the station that day Mary was smiling and waving farewell while the rest of us were in tears. We didn't at that time understand her motive for not

kissing any of us good-by, but when she reached Bombay, she feared that the government might send her family a report of her condition, so she wrote us the truth in the following heroic words: 'After prayerful consideration, I find it wisest and kindest to tell you, or allow dear, brave-hearted sister, Rena, with whom I entrusted this mystery of God's providence, to reveal what she pledged to keep from you. She will explain how our loving Heavenly Father, who is too wise to err has, in his infinite love and wisdom, chosen, called, and prepared your daughter to teach lessons of patience, endurance, and submission, while I shall have the joy of ministering to a class of people who, but for the preparation which has been mine for this special work, would have no helper at all; and while I am called apart among these needy creatures who hunger and thirst for salvation and for comfort and cheer, He, who has called and prepared me, promised that he himself will be to me as a little sanctuary where I am to abide, and abiding in him I shall have supply for all my need. After my arrival, I suffered intense pain but I found His grace sufficient. The everlasting arms are underneath, upholding, and keeping me. I find the love of Jesus adequate consolation.

"'I am sure His love and his power are at work. Words are empty to tell of a love like His. He has enabled me to say, not with a *sigh* but with a *song*, "Thy Will be done."'"

Mrs. Reed continued, "When that letter came it seemed as though it would crush us, but the closing words of the letter saved the day. We felt that if Mary could sing while working among the lepers as a leper, we, too, should do some singing and working over here."

For fifty years of pain and loneliness, of sorrow and sacrifice, of joy and peace and fruitful service Mary has "traveled calmly on." The Mission to Lepers has provided the necessary salary, continuing through all of these years. Now her colony has a hundred acres of land and homes for nearly one hundred men and women patients, a dispensary, a hospital, and a chapel which is the real center of the life of the lepers. On October 10, 1940, she celebrated her fiftieth anniversary of work among the lepers of Chandag Heights. On December 4, 1941, she celebrated her eighty-seventh birthday. On this day her picture was placed in the offices of the American Mission to Lepers. Mrs. J. D. Bragg, President of the Woman's Division of Christian Service, shared in the ceremony.

Be Much in Prayer

By MRS. J. D. BRAGG, *President*

The events of the last few days have brought grave concern to every section of our country. Not only do they closely touch us in our private lives, but as church women they bring to us new opportunities for service.

Under the emotion of the hour bitter words are being glibly spoken and there is danger of arousing racial feelings which will have widespread and disastrous results. As leaders in our churches and communities we each have a responsibility to help people, young and old, to hold steady, to keep their spiritual poise, to be careful in word and deed, that Christian standards and attitudes may be maintained.

We should especially remember in prayer our fellow Methodists in these war-torn countries. They are clinging to their faith in spite of great suffering. We have many missionaries and institutions in the war-shocked islands, Alaska, and lands across the sea. They are passing through most trying and dangerous hours. We should be much in prayer for them—in fact a great wave of prayer should encircle the world at this hour.

A Big Question

By Mrs. Velma Maynor

QUESTION Do we still need missionary money for China, Japan, and Korea? If our missionaries are at home, who will use it? Even though it is needed can it still be sent?

CHINA Missionaries are still serving in China. The opportunities and the need for missionary service are greater than they have ever been. The response to the gospel message is unparalleled. Emergencies constantly arise that call for added outlay of expense. Missionaries and Chinese workers, in fact, whole institutions in certain cases, have had to be transferred from one place to another. The cost of living has risen until in many places it is twenty times what it was three years ago, and it continues to rise. Food prices are so high that it is necessary to double and treble the salaries of Chinese preachers, teachers, and Bible women in order to prevent actual starvation.

JAPAN—KOREA Before the missionaries left Japan and Korea provision was made as far as possible for the payment of the appropriations for 1941. In Japan they were met in full. This was done by borrowing money from the missionaries and other Americans in Japan. As fast as your money has come in during the year your Treasurer has been repaying these obligations. The money must be found to pay them in full. The withdrawal of missionaries has laid an added burden on the local budget of every Mission institution in these two countries. Workers had to be found to take the places left by the missionaries. They have taken up our tasks of work and leadership and they need our continued help in prayer and money.

EVACUATION The evacuation of missionaries has cost tremendously. More than one hundred women missionaries have been moved either to other fields or to their homes in America. This has been done at a time when travel costs are much increased by war conditions. We are grateful to Methodist Overseas Relief for aid in this, but this burden on your treasury has still been heavy.

SPECIALS Many questions have been asked about specials in these countries. If your special is for a piece of work or for the salary of a national worker, it is needed more than ever. Please continue it. We will do our best to see that it reaches the object for which it is intended. Transmission of funds is difficult just now but our Treasurer has succeeded in getting some permits and we want to be ready with the money when it can be sent. Even if your special is the salary of a missionary who is now in America and perhaps on leave without salary, we hope that you will not be in a hurry to make a change to another special. We trust the missionaries will be getting back to their fields or transferring to other fields and we must be in a position to take up salaries again as soon as they can return to work. Of course, there are cases in which the missionary cannot continue service because of age, health, or family conditions. In such cases you will eventually be given the privilege of choosing another object for your special. In the meantime, we hope you will be

willing to continue your gift undesignated as a general contribution to the work. We must remember that every single special is a part of the total budget and if it lapses even for a little time there is a hole in the budget just that large. This we cannot afford when opportunities and emergencies are so great and pressing all over the world.

PLEDGES We are depending upon our women to pay their pledges just as they have done through the years and to pledge largely for the new year. We American women stand in a highly favored place in the midst of a broken and needy world. Let us express our gratitude to our Father in the form of large gifts to meet the need of those of his children who are less fortunate.

Hwa Nan College

By Lucy C. Wang

Miss Lucy C. Wang, President, Hwa Nan College

I AM SURE that many of you have been anxious about us these days. Since the fall of Foochow we have had quite an uneasy time, for the threat of invasion really is hard on our nerves. Plans have been made for another move farther inland in case of necessity, but the problems involved are many and difficult. The situation was extremely tense for a while, and our work was suspended for two weeks while preparations for moving were made. Now we are very thankful that we find it possible to still carry on here at Nanping until we close for this term—at least that is our hope. We have adjusted our schedule so as not to have classes from 10 A.M. to 3 P.M. when air raids usually happen. We are closing on June 13. The Baccalaureate Service is to be on June 8 and commencement on June 12, with thirteen college graduates and thirty-four high-school graduates.

The last weeks have been especially difficult because of the absence of a few of our staff members. Dr. Carol Chen has been detained in Shanghai where she went as a delegate to Central Conference. Only four men, Mr. Frederick Bankhardt, Mr. Henry Lacy, and two Chinese men delegates were able to return, by a roundabout way, with much hardship. Up to the present time all the rest of our Fukien delegates are still detained in Shanghai or held up someplace else enroute. Dr. Doris Hsu is in Foochow where she has been for some time recovering from a major operation. She was caught just on the eve of her return. Miss Ethel Wallace and Miss Marion Cole went to Foochow for a few days just the day before the unexpected invasion. Though we miss them here at Nanping we are grateful that they are in Foochow. Their services are needed more there now, as they have meant comfort and protection to many of our friends who have come to our Foochow campus for safety. It seems providential that they went to Foochow when they did.

Many schools are making their second move. Hundreds and hundreds of students are going through Nanping on their way farther inland. Some of them have come to our campus for a temporary sojourn. These students spend days and weeks on the road on foot, with meager food and practically no comforts, going farther inland where they can enjoy freedom in education. Here is the opportunity to meet a great need by the distribution of some of the Student Relief Fund money given by fellow students in America. Many other refugees have also come our way, some of whom will move on. Numbers of wounded soldiers are also being sent here. This offers great opportunity to our girls for service. Groups of them go to the refugee camp to help daily, and they also go to write letters for the soldiers. It is a great privilege as well as an opportunity for some real social service.

In spite of the uncertainty and trouble we are thankful for the privilege of living and serving. You can be assured that Hwa Nan College, the institution which you love and in which you are interested, is endeavoring to do her share during these trying days. We are conscious of your constant prayers which are a buoyant force without which we would not be able to face all of our daily problems. Your continued prayers and interest are more needed than ever.

Navajo Methodist Mission School

By C. C. Brooks, *Superintendent*

THE Navajo Methodist Mission School at Farmington, New Mexico, is in the very heart of a vast area once the center of an extensive prehistoric civilization. The purple mesas, the vast expanse of silent desert, the mighty Navajo land are right at the doorstep of the School, and of Farmington, the trade center of a great host of the desert people.

The Land and the People

The Navajo Reservation includes 25,000 square miles, 16,000,000 acres. It is the largest of all Indian reservations, largely desert land. Less than one acre in 1,000 is under cultivation, because of lack of water. Its elevation ranges from 5,000 to 10,000 feet. The Navajos have lived here since before the days of the earliest white explorers. The population is only about two to the square mile. The people are principally sheep herders, and because the land is so poor that it takes sixteen or more acres to support one sheep, there are no Navajo villages and few permanent homes. The families follow their flocks in search of sheep feed and water. There is little furniture in the circular mud and stone huts, or "hogans," and the people sleep on sheep skins on the ground. The women and children are the sheep herders.

The mother is the final authority in the home. Food consists largely of white-flour bread baked in the ashes or in a frying pan of deep fat, with the inevitable mutton and coffee. Water is quite precious and is often hauled miles in barrels from some tiny desert spring.

Less than 10 per cent of the Navajos are Christians after more than a half century of missionary work. There are no ordained Navajo Christian workers and very few lay mission workers among their own people. Old tribal ceremonials and the native superstitions and beliefs are still going strong. Every seventh man is said to be a medicine man. White men speak of the "Great Spirit" of the Indians, and of the Indian's hope of the "happy hunting grounds." Not so with the Navajos. They have many gods, most of them capricious and wielding evil powers which can only be appeased by the medicine man's incantations and ceremonials. (For which the medicine man must be paid, or the medicine isn't good!) Strange it is that here where earliest contacts with the white civilization were formed, the most completely undiluted pagan customs and ceremonials in America still prevail today.

Due to inadequate diet and little knowledge of laws of health, 10 per cent of the people are afflicted with tuberculosis; 40 per cent have trachoma; and the infant death rate is nearly 20 per cent.

The people live in such isolation, and have to cover such a large territory to find feed for their flocks, that educational opportunities are limited. Not over 25 per cent of the people can speak English and even fewer can write it. Less than half the Navajo children of school age are in school. There is no compulsory educational requirements, and bad roads, especially in winter, make travel impossible.

The Beginning of Our School

Over fifty years ago two heroic pioneer Christian women left the nearest railroad point by wagon, journeying several days over the desert to pitch their tent on the edge of the Navajo Reservation near the San Juan River. They had set out to do missionary work among the Navajo Indians. A simple school was started, and the first year there were twelve pupils. Progress was slow, for there was little financial support and no equipment. After ten years some small adobe buildings had taken the place of the tents, near the river, and there were some fifty pupils instead of twelve. The School was on the south side of the San Juan about three miles west of Farmington. In 1911, a severe flood wiped out all the buildings and everything belonging to the School except its missionary zeal. It would have been a death blow to any but a Christian enterprise. The work *must* go on! The present location, nearer Farmington on the higher ground north of the river, was secured by the Woman's Home Missionary Society of the Methodist Episcopal Church, and the first brick building was erected in 1912. It has since been remodeled and now serves as a younger boys' dormitory. In 1926, other buildings were added in an expansion program and the seventh and eighth grades were added to the first six already in operation.

Larger Vision

It was soon evident that even this did not meet the needs, for immature and inadequately trained young children were sent out to cope with old fixed tribal customs—a task which would stagger a well-trained adult. In 1935, high-school work was started and the first class was graduated in 1939.

1941 Graduating Class

This means that the School now carries on work from the first through the twelfth grades. Agriculture, shop work, and home economics are the vocational fields covered, although the School is a fully accredited college preparatory academic institution, ranking among the best in the state. Of eleven high-school graduates up to 1940 four are now in college; three are missionary interpreters; one is in the army; one employed as a matron at the School; one is married, a Christian homemaker; one is employed at a government hospital. Many students now enrolled are from homes where one or both parents are former students of this school.

The School now has on its ninety acres of excellent farm land fifteen substantial buildings with a capital investment of $250,000. It has a capacity of 150 students and a staff of twenty-two.

Most students enter the School very undernourished, and they make a most rapid response to the well-balanced diet in which rich milk and fruit from the School farm are served in plentiful supply. A full-time registered nurse is in charge of a well-equipped hospital unit, and an efficient program of health education and care is conducted.

A full-time director of religious education with years of experience in Indian work conducts Bible and Christian education which touches every child in the School. Visits to former students and to the homes of present students, Christian service projects in which the students themselves are trained, make this department of the School of vital importance.

No matter how colorful and spectacular the old Indian ceremonials may be to the tourists, insofar as these represent the grip of traditionalism in this modern day they are doomed. White men will not tolerate "Salem witchcraft" for themselves because witchcraft does not meet the needs of modern life. Neither will witchcraft meet the needs of the Navajos if they are to solve their problems. It doesn't make sense with the needed improvement of social and economic status of these people, a matter of life and death at this very hour.

The Navajo Methodist Mission School seeks to send out a stream of potential trained leaders, homemakers, Christian citizens who are prepared to face life with its daily problems. They are to take their places among their people on the reservation. They want to help their people to bring in a better day "wherein dwelleth righteousness" and the abundant life. These young people are thinking not in terms of incantations and of appeasements of a multitude of capricious gods on all sides; they are thinking in terms of cause and effect, and of right living, both individual and social. They go out to face the challenge of Navajo land in the name of the Living Christ.

Dedications of New Buildings

The Merner-Pfeiffer Library

By Mrs. Elizabeth A. Brubaker, *Superintendent*

MANY distinguished visitors in academic dress participated in the dedication of the Merner-Pfeiffer Library, Tennessee Wesleyan College, Athens, Tennessee, on November 5, 1941. The Woman's Division of Christian Service operates Ritter Hall, the dormitory for girls at this institution. Governor Prentice Cooper, of the state of Tennessee; Bishop Paul B. Kern, resident bishop, Methodist Church, and Mrs. Henry Pfeiffer, of New York, donor of the library, were the principal speakers.

The governor complimented President Robb on the progress which Tennessee Wesleyan College has made. Bishop Kern spoke of the library as the heart of the college, and in closing his address expressed deep appreciation to Mrs. Henry Pfeiffer

for her generosity in making possible the library. "She has dedicated her fleeting wealth to eternity."

Mrs. Pfeiffer told in her charming manner of her youth in a rural district, stating that she attended a public school to which she walked two and one half miles each day. She said that she had not seen the outside of a college before she was married, and that her husband had attended college only for a short time, yet both had been very much interested in colleges and in helping young people to attain a college education. "I think that the library is a beautiful building," said Mrs. Pfeiffer, "and I am very proud to have had a share in its erection. My hope is that those who enter the building will be inspired to increase their knowledge."

Mrs. Pfeiffer then presented the keys to the

building to Bishop Kern, who formally dedicated the building.

Following the dedication, the processional crossed the campus to the site of the new Annie Pfeiffer Hall. Here Mrs. Pfeiffer laid the cornerstone of this building, which will be completed in the spring, and will house forty-eight students.

Ryder Memorial Chapel

By William M. Malehorn, *High School Teacher*

Interior and Exterior Views

"In Thy presence is fullness of joy." What a joyful event was the recent dedication of our lovely Ryder Memorial Chapel at the Navajo Methodist Mission School, Farmington, New Mexico, because of the manifest presence of Him to whose service it was being dedicated!

Friends who have traveled widely and visited houses of worship of all descriptions have been silenced by the unique beauty of the chapel. Modest in its general design and its appointments, the distinct, hand-carved, Navajo decorative motif produces a graceful charm which impels to worship. Without knowing exactly why, even the casual visitor senses the worshipful atmosphere of the sanctuary. The explanation of this surpassing beauty lies in the fact that the whole conception was wrought in prayer and meditation.

The well-planned service of dedication was carried through with that calm, informal air of dignity which characterizes all our services of worship in this sacred place. Mrs. W. Raymond Brown, of East Aurora, New York, and Mrs. Foss Zartman, of Lima, Ohio, ably represented the multiplied thousands of Methodist women by whose sacrifices and prayers this work is maintained. On the program these good friends represented especially that smaller group of devoted leaders by whose far-sighted vision of the future of our challenging task, our recent development program, and especially our splendid chapel, was made possible.

The dedicatory message was delivered by the Rev. Homer E. Root, pastor of the First Methodist Church, Durango, Colorado. Prophetic in theme, the key thought of the message was, "Some Things Which May Happen in This Sanctuary." Drawing from the Word of God itself most of his illustrative material, the speaker proposed to his hearers that within these sacred walls some youth

may hear distinctly the call of God and acknowledging his unfitness in the Divine Presence, may realize the cleansing power of the blood of Christ which will enable him to reply, "Here am I, send me." To all who worship here may flow new inspiration by which, like master organists, we may produce sweet strains of music amid the confusion of life by which dormant and discordant heartstrings of troubled humanity may be made to vibrate anew with the heavenly harmony.

Administration Building at Mothers' Jewels Home

By Rev. J. N. Smith, *Superintendent*

THE new building at Mothers' Jewels Home, York, Nebraska, was dedicated Sunday afternoon, October 19, 1941. The children of the Home and the choir of the Methodist church, the latter in their white choir vestments, moved in processional from Mills Hall to the outdoor amphitheater, singing as they came.

Mrs. Frank L. Davis, former bureau secretary of The Woman's Home Missionary Society and secretary of Home Work of the South Central Jurisdiction Woman's Society of Christian Service, under whom the building was planned and constructed, was mistress of ceremonies and introduced the speakers. Dr. Paul Philipp, pastor of York Methodist Church, gave the invocation, and Mrs. J. N. Smith, assistant superintendent of the Home, read a scriptural selection.

A flag-raising ceremony preceded the main program. A fine flag had been given by Bolton Post of the American Legion.

Short greetings were given by Rev. J. N. Smith, superintendent of the Home; Mrs. Charles W. Mead, conference president of the Woman's Society of Christian Service; Judge George M. Spurlock, legal advisor and long identified with the institution in a professional and humanitarian way, and J. G. Alden, mayor of the city.

Mrs. Dan B. Brummitt, of Chicago, gave an inspirational address in which she related many personal experiences derived from her contact with the Home, its officials, and children.

The address of dedication was given by Mrs. W. H. C. Goode, of Sidney, Ohio, president of the Continuing Board of The Woman's Home Missionary Society, who reviewed the building operations and spoke eloquently and forcefully out of her long experience and contact with the Home.

With the keys delivered by the builder to the superintendent of the Home, the reading of the litany of dedication by Mrs. Goode and the audience, and the benediction by Dr. A. V. Hunter, district superintendent of The Methodist Church, the ceremonies came to a close.

Annie Merner Pfeiffer Chapel

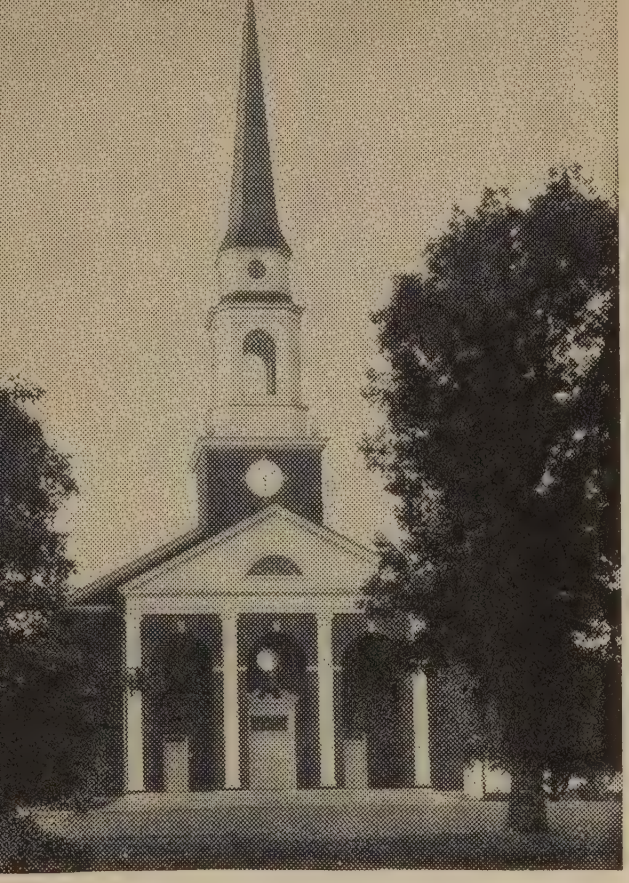
By David D. Jones, *President*

THE dedication, on October 28, 1941, of the Annie Merner Pfeiffer Chapel and Little Theater is of signal significance to the Bennett College community at Greensboro, North Carolina, and, the friends of Bennett believe, to the cause of higher education for Negro women and what that cause means to a nation flexing its sinews of democracy for its greatest testing time.

The handsome Georgian brick building, with limestone and white wood trim, is significant as the glory crown for a physical plant which in 1926 included only four small buildings housing a college enrollment of ten students, and which today embraces fourteen buildings housing 396 students in fully accredited college courses.

The building is significant as a silent tribute to American philanthropy through years when funds have been scarce for private enterprises and as an undertaking in interracial co-operation by the Bennett trustees, Negro and white, gathered from North and South. Its greatest significance, however, lies in the fact that it is a symbol of the persistent Bennett theme to correlate the College's cultural and spiritual program with the actual life needs of its graduates and the communities in which they make their homes and perform their services.

The dedicatory program included events on three days, a meeting of the trustees, a Founders' Day celebration featuring an address by Dr. Herbert J. Burgstahler, president of Ohio Wesleyan Uni-



Annie Merner Pfeiffer Chapel

versity; a dinner honoring Mrs. Henry Pfeiffer, of New York, N. Y., and a recital dedication of the chapel organ. The dedication address was made by Dean William H. Powers, of Syracuse University, and a dedicatory anthem was written by Dr. R. Nathaniel Dett.

The chapel and little theater were built with funds given from the estate of the late Henry Pfeiffer. They are housed together. The theater, complete within itself, affords all the facilities for the teaching and staging of drama.

Suggestions of Spiritual Life Committee for Prayer During Month of January

Let us pray **for the new officers of our Woman's Society of Christian Service.**

Let us pray **for our Membership-Pledge service.**

Let us pray **for ourselves that we may give our prayer, our service, and our gifts for the advancement of His Kingdom during this year.**

Light Still Shines in Burma

By Mrs. H. K. Harwood

This is a city of tribes and tongues. Methodism is having her share in bringing the Christian message to this great cosmopolitan center. But Burma as a whole is rural and villages make up the bulk of her population.

This is July and all over the countryside the nursery rice fields are a beautiful green and the Burmese farmers are knee-deep in mud, with their teams of water buffaloes plowing the land with primitive plows, then stirring up the soil with crude disks or knives, preparing the land for the young rice plants which must soon be transplanted by hand. It is much more picturesque than comfortable. Burma is slowly learning new methods of caring for her fields, her crops, and her animals. It is a slow process but then it is the nature of her people to resent haste and too rapid change.

Just now comes the news of U Maung Maung, a Burmese Buddhist weaving teacher from one of our small Christian schools in a rural town of Lower Burma. He has taught weaving there for twelve years, has read Christian books, learned to know Christian people, and is now asking for baptism—asking for baptism, not because he has to become a Christian in order to hold his job, but because he believes in Christ and wants to make a public confession of his faith.

Mr. and Mrs. Thangaraj and Niece

Then there's the story of Daw Tint, a shy young Burmese widow with two children to support, so crippled that she could not stand erect but must lean over sideways as she hobbled along. She earned a living by selling fish in her local bazaar. One day one of our missionaries taught her, along

The Committee Members of the Child Welfare Society, Syriam, Burma

with others, how to use a crochet hook. It was slow learning, but in the doing she seemed in some obscure way to gain a measure of self-respect. When the pain in her hip finally became unbearable she came to the missionary, and was persuaded to enter a hospital for an operation. After the operation, she learned to endure the long process of wearing a cast (and to add to her misery bedbugs got into the cast), but finally the cast came off and then she had to learn to use a leg and hip grown stiff and rigid. At first she used two crutches, then one crutch, and now she can walk with but a slight limp. She says, "At first I was so afraid, but now I'm glad to be able to walk again." In the meantime she had learned sufficiently well to be able to make edgings which she could sell. There are so many "Daw Tints" in Burma who need to be won by this kind of Christian friendliness.

A consecrated young Indian couple, Mr. and Mrs. Thangaraj, have recently come to us from India. He graduated from the Leonard Theological Seminary at Jubbalpore, and she had been a staff nurse in one of our Christian hospitals in India. They have started to serve Christ and their church in a dirty coaling village across the river from Rangoon. With initiative, determination, and a vision of how things could be changed they have gone to work with a will. They and the villagers together have built a footpath above the grime and mire of the village, have started plans to build a latrine (no latrine had existed up to now), they have cleaned up the church and school building and compound, have opened up a small dispensary for the sick, and are making this much-needed presentation of the gospel. To them the social gospel goes hand in hand with the evangelistic approach.

The Chinese Christian community here at the beginning of the Burma Road into Free China is swamped with the recent influx of Chinese into the city. Several new dialects have added to the confusion. All Chinese religious services are well attended, schools are full to overflowing, new baptisms and members are frequently added to the church. But if this influx continues more must be done. Just how to reach them with an adequate Christian program is still very much of a question.

The Anglo-Indian community are very pleased over a new project among one of their poorer groups in the city. A new chapel has just been erected for some "near charity" folk in a poor section of Rangoon. A man and his wife from among their number, Mr. and Mrs. George Beardon, are using all their spare time to minister to the needs of these people. Mr. Beardon has a government job which gives him a living, but all his extra energies are directed toward making Christ real to this neighborhood. A good lady in America gave $100 toward a start for this chapel. Bishop Pickett gave the money to pay for the roof, and these people who are so desperately poor have saved and given a goodly share toward this building themselves. Outsiders have become interested, and one man has given some new pulpit furniture and a pulpit Bible; another has given the money to equip the chapel with lights.

And so the Light of Life still shines in Burma.

Headquarters Church, Broad Street Methodist Church

FIRST ASSEMBLY

May 19-22, 1942, Columbus, Ohio

ARTICLE III—MEMBERSHIP ASSEMBLY

VOTING MEMBERS—The officers and members of the Woman's Division of Christian Service, six officers of each Jurisdiction Woman's Society, the president and one other officer of each conference Society, one Guild representative from each conference, and one delegate from each district shall constitute the voting membership.—*By-laws for the Assembly.*

Memorial Hall, Where

Department of Christian Social Relations

By Miss Thelma Stevens

GREETINGS and good wishes for the New Year! We are beginning a new year's work in our Woman's Society of Christian Service. A brief look backward over 1941 would show an increasing concern for the promotion of the interests included in the area of Christian Social Relations and Local Church Activities. We have faced new challenges and followed new lines of activities. Committees for planning and promoting this line of work have been set up throughout the Church. Quarterly reports have greatly increased in number. Local Society Committees on Christian Social Relations and Local Church Activities are recognizing the need for choosing a few special activities for major emphasis. The study program is becoming more and more a unit of work for the whole society. Jurisdiction and Conference Standing Committees on Christian Social Relations and Local Church Activities are shouldering their responsibility for practical adaptation of the general recommendations of the department to specific needs in sections and local areas.

A plan of activity was outlined by the department at its annual meeting in New York, November 24-26, 1941. The following suggestions are listed as a basis for the 1942 activities for local societies. As plans are made by your committee, let us all remember that the "Church exists for the express purpose of knitting together the lives of those whom the forces of the world have torn asunder."

1. The Department recommended the following clarification of the study program: Approved study courses should be promoted in the local society by the Study Committee, composed of the secretary of Missionary Education, the secretary of Christian Social Relations and Local Church Activities, and the chairman of Spiritual Life, and in line with the policies of the Woman's Division. The brief and more informal studies in the various areas of Christian Social Relations and Local Church Activities for the various groups. Also the devotional studies for the cultivation of the spiritual life of the church should be promoted by the Spiritual Life Committee for various groups. Such plans for informal studies should be co-ordinated with the total educational program.

The Committee on Local Church and Community Co-operation recommends:

1. That the jurisdiction, conference, district, and local secretaries of Literature be reminded of their responsibility for acquainting the women with the material presented by this Department and for placing new emphasis on its use.

We further recommend that the local society, where possible, include in its cultivation fund an adequate amount for the purchase of literature for use in promoting its programs and studies. We suggest also that conferences or districts purchase program and study materials of the Woman's Division for free distribution to societies with inadequate cultivation fund.

2. We recommend a study class on Christian Stewardship, using some such basic text as *I Have a Stewardship,* by Bishop Ralph S. Cushman.

3. We believe there is a need for greater emphasis to be placed on a well-planned budget for every Woman's Society of Christian Service and we recommend that careful thought be given to the distribution of funds for each department of the work.

4. That jurisdiction, conference, and district chairmen make available to local groups state and federal pamphlets available for community use.

5. That local church women, adjacent to congested defense communities and military encampments, meet their responsibility for providing wholesome recreation and Christian contacts for individuals and family groups in these areas.

6. Inasmuch as "our church edifice stands in the thought of the community as God's house, and its cleanliness, its attractiveness, its atmosphere of worship reveals to the community our concept of God and our devotion to him," we urge the women of each local Woman's Society of Christian Service to make a critical survey of its church property and determine its adequacy. Following this to undertake, with the help of all church members, at least one project toward its beautification or necessary improvement.

7. Following a careful study of its own neighborhood, each society should inaugurate ways of raising the general standards of community life and strengthening the Christian character of its people. Each society should initiate or co-operate in the promotion of at least one community project each year.

8. We urge co-operation with existing state, county, or city Councils of Church Women. Wherever none exist, to inaugurate a movement whereby such an organization may be created.

The Committee on International Relations and World Peace recommends:

1. We recommend the following list of specific activities in the field of International Relations and World Peace for the local society:

a. Organize study courses on *Peace* (1942-43).

b. Use pamphlet *Our Upward Struggle for Peace* in informal study classes or programs. (This will be available soon. Watch these columns for later announcement.)

c. Prepare a program on International Relations and World Peace for emergency use in young people's groups, community organizations, church societies or classes.

d. Suggest and provide through local library or other means books for circulation among members of the Woman's Society. We suggest for example *Prepare for Peace,* by Wriston; *War Without Violence,* Shridharoni; *The Battle of Asia,* Edgar Snow.

e. Co-operate in meeting problems in defense areas through plans for work with enlisted men and defense workers.

and Local Church Activities

f. Aid Civilian Public Service Camps by gifts of supplies and money.

g. Co-operate with other community groups studying International Relations and World Peace.

h. Co-operate with the Committee on World Peace in the local church whose activities may well include some or all of the above suggestions for the whole church as well as for the Woman's Society of Christian Service.

i. We urge the careful study of pending legislation and support of such bills pertaining to international relations and world peace as may be recommended by the Department from time to time; for example, such bills relative to the creation of a Joint Congressional Peace Commission and establishment of a National Employment Commission and the Shepherd Bill, now before Congress.

2. We recommend support of the Civilian Public Service Camps by groups and individuals through contributions of money and supplies. We recommend further that a day be appointed by the Woman's Division on which a voluntary fast may be observed by groups or individuals, the price of the meal being sent to the Commission on World Peace to be used for the support of Methodist boys in Civilian Public Service Camps. (Date set by the Woman's Division of Christian Service first week in February and funds to be transmitted to Commission on World Peace, 740 Rush Street, Chicago, Illinois.)

The Committee on Economic Relations recommends:

1. That we make use of all available information for consumers to the end that our own buying be wise.

That the secretary of the Committee on Christian Social Relations and Local Church Activities in each local church be urged to promote the study of material in this field.

That we encourage thrift and economy by entering into group buying experiments and where feasible to form consumers' co-operatives.

2. That we work to make existing government services operate for all the people, especially those whose aim is to increase the economic well-being of low-income people; i. e., school-lunch program, stamp plan, and similar projects.

That we look to the national Congress for formulation of legislation with effective enforcement provisions that will be designed to prevent price inflation. As a practical means to this end we favor increased production of consumer goods.

That we preserve in this time of upheaval these economic rights of workers which are now a part of the organic law of our land, such as the Wage and Hour Fair Labor Practice Act.

That we interest ourselves in the extension of social and economic benefits to farm and domestic labor.

That we work for the eradication of the liquor evil which diverts billions of dollars annually from the purchases of necessities of life.

3. That we use, in individual and collective life, our opportunity to effect the well-being of thousands of women who work in our homes—remembering that their hours, their wages, their working conditions are part and parcel of the social well-being of our democracy, and to them and for them we have a responsibility.

4. We commend the effort of Negro people and other minority groups to secure jobs and training for jobs on the basis of interest and capacity of the individual, and pledge ourselves to work for the employment of all people without reference to race, creed, or color.

5. We recommend that Christian principles and professional standards shall prevail in the employment of workers by church boards; that fair labor standards shall prevail in the employment of workers in church institutions and by local boards of stewards.

6. As a means of promoting deeper human understanding and good will between various economic and racial elements in a community, we endorse the "informal conferences" in which two or three representatives from each major economic, religious, and racial element in the community come together for frank and friendly discussion of questions of common interest in the methods promoted by the Industrial Division of the Federal Council of Churches.

The Committee on Minority Groups and Interracial Co-operation recommends:

1. That the women of our church in all groups, local, district, conference, and national, strive for an expression of American democracy and Christian fellowship in the proceedings of the societies and in their educational and service activities.

2. That in our church institutions for minority groups, schools, colleges, community centers, welfare institutions, and mission churches, we be on the alert for opportunities for participation, on the part of these groups, in the larger life of community, church, and nation.

3. That in all areas we as Christian women seek to integrate minority groups into the larger life of our communities.

4. That because of the trend toward increasing discrimination against members of minority groups, including discriminatory legislation, and of widening distances between groups, we urge church women to carefully evaluate all attempts to divide people and to stand in their churches and conferences as influences for unity and good will.

Resource Committees in General Session.
Miss Thelma Stevens Is Reading Her Report

5. That we seek to make government services operate impartially for all groups in the population. To secure effectiveness and impartiality of these services, we suggest that a survey be made of the number, type, and impartial operation of such services as agricultural adjustment, national youth administration, agricultural extension, farm security, health and public welfare services, schools and colleges, and employment practices in defense areas. We further urge that a special effort be made to inform low-income and minority groups of the services of the Consumer Division Office of Price Administration and that as a first step we ourselves learn of the work of the Division.

6. That local and conference societies co-operate with the Race Relations Department of the Federal Council of Churches in the celebration of Race Relations Sunday in February in interdenominational conferences in city and state, as well as in the local churches in recognition of the twentieth anniversary of Race Relations Sunday. Address: Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

The Committee on Christian Citizenship recommends:

1. That the major emphasis in 1942 be built around the material found in the first section of the new Christian Citizenship pamphlet, namely, "Christian Citizenship—a Privilege and Responsibility."

(1) Full participation in all primaries and elections, and support of legislation to remove all barriers to the use of the franchise, such as the poll tax as a requirement for voting, and the white primary.

(2) The promotion of classes in citizenship for all new voters, and a continuing program of education for all citizens.

2. That a positive approach to community recreation problems be made through use of the materials outlined in section 2 of the Study Pamphlet, namely, "The Church and Community Recreation." (Plans for both study and action are included, pp 19-22, headed "What You Should Know About Your Community" and "What Some Groups Are Doing." Secure from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, 15c.)

3. An approach to the study of crime and delinquency through investigation of conditions in our courts dealing with youth, women, and underprivileged offenders especially, and of conditions in our jails, institutions for the correction of crime, and prisons. The third section of the study pamphlet, namely, "How to Study Conditions in Institutions for the Correction of Crime" contains basic material in these fields.

4. Support federal and state legislation designed to restore community freedom in the choice of films shown, through the abolition of compulsory block-booking and blind-selling of films. Section IV of the Study Pamphlet, namely, "What Church Women Can Do About Movies and Radio," embraces practical material for study and action along these lines.

5. Active support of Federal Aid for Public Education as found in S1313, which provides for equalization of educational opportunities for all the children of all the people.

The Committee on Alcohol and Other Narcotics recommends:

I. (1) That Methodist women through the study of suggested references, material, demonstrations, and other visual aids learn what alcohol is and what it does.

(2) That this information be expressed in the home through choosing to serve only nonalcoholic beverages, thus helping to build up social disapproval of the use of alcohol and thus securing "freedom not to drink."

(3) That it be expressed through the church by securing frequent mention from the pulpit and through the use of factual materials in all departments of the church school, including vacation schools and summer camps, and that each Sunday there be brought before the local congregation by means of church bulletins or bulletin boards at least one authentic statement concerning alcohol and other narcotics.

(4) That it be expressed in the community through co-operation of Methodist women with secular and denominational groups in sponsoring informational programs using educational films and special lecturers on what alcohol is and what it does.

(5) That requests be made to public schools and universities that they teach Narcotic Education for safety, health, and efficiency in correlation with science, biology, physiology, and hygiene and that State Departments of Education and teachers' colleges be requested to train teachers in facts and methods for teaching alcohol education in all the grades.

(6) That all activities in connection with alcohol education point toward creating sentiment for securing in the State Department of Education a Division of Narcotic Education, and that for the initiation of such a program a person or persons qualified by training and experience be given special training for unifying and directing instruction on alcohol and other narcotics in all schools in the state.

II. (1) That protests be made to every agency that brings liquor advertisements into the home, especially the radio and magazines.

(2) That we condemn all publications whose policy it is to accept advertisements for alcoholic beverages, especially those magazines which have established a reputation for contributing to the welfare of the home.

(3) That the members of the Woman's Society of Christian Service write to the publishers of such magazines protesting such advertising.

(4) That we discontinue our subscriptions to magazines that carry alcohol advertisements.

(5) That we commend those publications that have established and maintained a policy of refusing liquor or tobacco advertisements.

III. Regarding law enforcement and legislation, we recommend:

(1) That we support and commend those officers who enforce our present laws pertaining to liquor and that we seek to elect to public office persons of unimpeachable integrity.

(2) That we arouse public interest that will demand the enforcement of the May Bill, which provides restriction of vice in the vicinity of army camps.

(3) That we support the passage of S. 860 (the Shepherd Bill).

IV. Pertaining to other narcotics, we recommend:

(1) That a study be made of the International, Federal, and State laws governing the traffic in and sale of narcotic drugs.

The Committee on the Christian Family recommends:

1. That the Survey which was begun last year to determine major needs in the area of family life and its

relationship to the church through a questionnaire available for use in the local society be carried forward.

2. That we continue to advocate and to work for special courses on Education for Family Life, the same to be promoted through the church, grade school, high school, and college. Recognizing the unique opportunity of the pastor and the employed worker under church boards for counseling in the field of family relationships, we urge that all schools that are training persons for service with the church, whether in pastoral, professional, or lay capacity, offer courses in this field.

3. That we recognize that while a Christian home is not dependent upon its physical setting, the lives and personalities being developed within its walls are profoundly influenced by this factor.

Therefore, we urge the local committee on the Christian Family actively to promote and to foster programs of study on the economic aspects of family life, on consumer education, on problems of family health, and on various phases of the home economic program.

4. That we emphasize the plans, programs, and materials provided by the Board of Education of The Methodist Church in the realm of the Christian Home by co-operating with their committee on Parent Education and Home Co-operation, and by the representation wherever possible of their materials in study groups, short-term courses, public forums, organized Sunday school classes for adults, and in the meetings of the circles and the general program meetings of the Woman's Society of Christian Service. (Subscriptions to *The Christian Home* magazine should be encouraged.)

5. That we recognize that the home functions in a community and that the church's program of Education for Family Life must be co-ordinated with similar programs of other agencies, Federated Clubs, Parent-Teacher Associations, Public Libraries, Government Agencies, Home Demonstration and 4-H Clubs, etc.

6. That we call attention to the following recommendations of the Woman's Division:

That inasmuch as a great emphasis is being placed on education toward securing and developing the stability of the home, we recommend that the Woman's Division of Christian Service recognize the fundamental importance of family planning and approve the co-operation of the Woman's Societies with public health departments and medical groups in furthering a program of planned parenthood.

We further recommend: That local societies work for an adequate system of maternal leaves for women in industry.

7. Recognizing the need of our young people in defense service and industry for stabilizing contacts with home-life, we recommend that the local society committee in the church from which young people go be urged to get in touch with the Woman's Society of Christian Service of the church in the defense area, and to seek their help in securing contacts with Christian homes.

8. Knowing the devastating effect upon family life of the spread of venereal infection, we recommend that all possible support be given to the securing of medical and prophylactic treatment to prevent spread of infection.

9. That support be given to legislation providing for premarital health examinations.

10. That parents be urged to strengthen the spiritual foundations of the home by keeping sensitive to opportunities for growth in worship emerging in the normal routine of family life and by providing adequate and stimulating literature including the rich heritage of the Bible, and by encouraging participation in Church School, Young People's Organizations, and Church Services. (The Commission on Evangelism of The Methodist Church provides valuable material for such emphases. Special attention is called to *The Upper Room*.)

To build a better world we must begin in our own local church and community and extend our interest, prayers, understanding, good will, and co-operative activities to the ends of the earth as we work for the redemption of individuals and groups.

Annual Meeting of the Bureau of Deaconess Work

Wednesday, November 26, 1941

Miss Margarett V. Stafford, Vice-chairman, presided in the absence of Bishop William T. Watkins, Chairman. Mrs. Fred C. Reynolds led in the devotional periods.

Present: FROM JURISDICTION DEACONESS ASSOCIATIONS:
Northeastern: Miss Lura A. Turner, Pittsburgh, Pa.
Southeastern: Miss Mary Ora Durham, Memphis, Tenn.
Central: Miss Lillian G. Pugh, Gulfside School, Waveland, Miss.
North Central: Miss Margarett V. Stafford, Milwaukee, Wis.
South Central: Miss Carmen Blessing, Houston, Tex. (Sent regrets.)
Western: Miss Alice M. Robertson, Los Angeles, Cal.

Present: FROM JURISDICTION WOMAN'S SOCIETIES:
Northeastern: Mrs. Fred B. Newell, Crestwood, N. Y.
Southeastern: Mrs. N. V. Coleman, Richmond, Va.
Central: Mrs. H. R. Hargis, Wilmington, Del.
North Central: Mrs. John Seward, Cambridge, Ohio.
South Central: Mrs. W. B. Landrum, Tyler, Tex.
Western: Mrs. E. H. Morris, Modesto, Cal.

EXECUTIVE SECRETARIES:
Miss Mary Lou Barnwell, Urban Work.
Miss Muriel Day, Educational Institutions.
Mrs. J. W. Downs, Rural Work.
Miss Miriam V. Ristine, Social Work.
Miss Grace G. Steiner, Deaconess Work.
Mrs. Robert Stewart, Medical Work.

Ex-officio:
Mrs. F. C. Reynolds, Chairman, Department of Home Work.
Miss Ruth Ransom, Secretary, Joint Committee on Missionary Personnel.

An Open Letter To Your Society

By Mrs. V. F. DeVinny

Greetings and Salutations to 1,200,000 Methodist Women in 24,905 Local Societies

SINCE it is not possible to write a personal message to each of our local societies, THE METHODIST WOMAN offers our best opportunity of sending a New Year letter. We hope this letter will be read at the January meeting of each society.

"A door wide and effectual" stands open before us as we enter another year of work in the Woman's Society of Christian Service. New plans have been outlined and in many places new leadership has been chosen. Without doubt many face the days ahead with new enthusiasm and fresh determination to make 1942 a better year than the one just closed. It may be that for others the way seems hard and the plans for the coming year too difficult of attainment. We have been told that some feel (not your group, of course) that at headquarters we sit up nights trying to devise difficult and impossible plans which we expect local societies to accept with alacrity and carry out in every detail.

May we explain our position. We know that all the plans suggested will not work one hundred per cent in every local society and that modifications and adaptations are necessary in certain situations. We are certain too that some plans are not really challenging enough to suit many of the stronger, more aggressive societies, but we know also that there is tremendous, far-reaching value and immeasurable power in 25,000 local societies working together for common objectives and common goals. Our societies are not isolated groups. We are, in fact, "members one of another," and the bond of unity which has drawn us together, the bond that will hold this organization impregnable in these difficult times is our united effort for the same common objectives.

From the standpoint of stabilizing and strengthening this new organization certain activities are fundamental to its ongoing. For example, regular attendance of the members at the monthly meetings with programs designed to acquaint the membership with the work of the organization and the vital problems of our times; a steady and consistent effort to increase the membership and thereby bring new blood and new life to the organization and open doors of opportunity for service to every woman in the church; Bible study and study in all phases of Christian Social Relations and the use of interdenominational books to awaken us to needs and opportunities; stimulating use of our magazines and securing more subscribers; increasing our offerings even though that increase may be very small as evidence that we are accepting our share of responsibility for an expanding program of service; fulfilling our obligation for the missionary education of the youth and children of the church; and above all, strengthening our individual and collective spiritual powers—all of this is embraced in the ten Efficiency Aims which have been set for this year. And may we add, each is possible of attainment even in the smallest society. No society can remain static. It must either advance or retreat.

We are faced with the solemn fact that Christianity is the "only connecting link" which holds the broken world together at the present time. As the largest organized group of Christian women in the world today, the responsibility of the Woman's Society of Christian Service in this crucial hour is stupendous. The 25,000 links which form this organization with the addition of the hundreds of splendid Wesleyan Service Guild units must strengthen the chain of Christian influence which encircles this broken world. "No chain is stronger than its weakest link" is applicable to our Society. Think of this as you undertake the tasks ahead, and with this song of Maltbie D. Babcock on your lips and its message burning in your hearts face the New Year:

"Be strong! We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle: face it—'tis God's gift.
Be strong, be strong!

"Be strong! Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely in God's name,
Be strong, be strong!

"Be strong! It matters not how deep entrenched the wrong.
How hard the battle goes, the day, how long:
Faint not, fight on! Tomorrow comes the song.
Be strong! Be strong!"

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Education and Cultivation

By Mrs. Helen B. Bourne

THE Department of Missionary Education of the Joint Division presents some plans in the area of Education and Cultivation for Woman's Societies of Christian Service which will help to make effective the educational program of the Woman's Division. Our educational worker, Miss Oscie Sanders, is prepared to do this kind of work in conferences and districts. If your conference desires to use her, communicate with our office.

Name: Educational Conference and Seminar.

For: Women of the societies within a district or zone.

Time: Educational Conference, one to three hours at any district or zone meeting. Educational Seminar, four to six hours at any special meeting for this purpose.

Responsibility: Conference and District Secretaries of Missionary Education and Service, co-operating with other responsible officers.

Purpose:

1. To familiarize the members with the educational program of the Woman's Society of Christian Service.

2. To help the members understand the relation of the educational program to the purpose of the Woman's Society of Christian Service.

Results:

1. More effective program building.

2. More intelligent interest in literature and study courses.

3. Closer co-operation among all leaders in local Woman's Societies of Christian Service for education and cultivation purposes.

4. Increased individual responsibility for particular phases of the work in the local Woman's Society of Christian Service.

Name: Normal class.

For: Secretaries of Missionary Education and Service and for those who are interested in preparing to teach *any study course.*

Time: Four to six hours.

Responsibility: Conference and District Secretaries of Missionary Education and Service, co-operating with other responsible officers.

Purpose:

1. To help leaders understand the learning process and how it is utilized in the area of adult education, particularly the teaching of Missions and Christian Service.

2. To encourage leaders to relate learning in this field to other areas of experience.

3. To familiarize them with methods and materials and other aids which may be used with study groups in Missions and Christian Service.

4. To find through study a way to action.

5. To help leaders make basic plans for some one study course.

6. To increase the leaders' confidence in their ability to work with groups.

7. To help them find through study and leadership a means of personal religious growth and service.

Results:

1. More effective Secretaries of Missionary Education and Service.

2. More women in local societies interested in and prepared to teach.

3. More vital missionary education programs.

4. Sharing of recognized values with other women in the local societies.

Name: District Missionary Institute.

Co-operating with: The General Section of the Joint Division.

For: Preachers, Church School Workers, Youth Leaders, Laymen, *Women.*

Time: One day.

Responsibility: Conference and District Secretaries of Missionary Education (usually men), District Superintendents, Pastors, District Secretaries of Woman's Societies of Christian Service.

Purpose:

Education of the members of the Woman's Society of Christian Service for (a) participation throughout the year in the general program of missionary education as carried on by the Board of Missions and Church Extension of the local church; (b) participation in the church-wide School of Missions, studying general current study books.

Results:

1. Sense of church unity in missionary interest and giving to World Service.

2. Women with a sense of responsibility for the missionary spirit of the whole church.

3. Widened missionary horizon through increasing interest in World Service Sunday.

Name: Pastors' and Christian Workers' Schools.

Co-operating with: The Board of Education.

Time: Six fifty-minute sessions, or its equivalent, for first series courses. Ten fifty-minute sessions, for second series courses.

Responsibility: Conference Boards of Education and Missions, Conference Woman's Society of Christian Service and General Boards of Education and Missions, including the Woman's Division.

Purpose:

1. To provide missionary education.

2. To build up a well-informed constituency in the areas of Missions and Christian Service.

3. To make it possible for members of the Woman's Society of Christian Service to study specific topics and to prepare to teach them.

Results:

1. More general information in the area of Christian Service.

2. Greater interest in Missions and Christian Service.

3. More people prepared to teach courses in Missions and Christian Service.

4. Common understanding and interpretation of the meaning of Missions and Christian Service.

5. Better defined program of service for the establishment of a Christian World Community.

Name: Summer Schools and Conferences.

Some co-operating with: I. General Section of the Joint Division of the Board of Missions and the Board of Education.

Some sponsored by: II. Conference Woman's Society of Christian Service.

Time: For I, ten fifty-minute sessions; for II, four or more forty-five-minute periods.

Responsibility: Secretaries of Education and Cultivation of the Board of Missions, and Jurisdiction and Conference Committees on Summer Schools for Woman's Societies of Christian Service.

Purpose:

1. Leadership education.

2. Preparation of members of Woman's Society of Christian Service for leadership in Education and Christian Service.

3. Preparation for complete and intelligent participation in all lines of Christian Service.

Result:

Trained and skilled leadership in education and service.

The Emblem and Seal Committee expected to have Emblems ready for sale to members of the Woman's Division of Christian Service by January 1. A serious situation has arisen however. The Government issues the following statement:

Title 32, National Defense, PM1494—After January 1, 1942, no manufacturer of any item on List "A" may use in the manufacture of any such items certain metal alloys for Jewelry, Gifts, and Novelties.

Watch THE METHODIST WOMAN for further notice. Do not order until advertised on page 32.

Wesleyan Service Guild

By Marion Lela Norris

Prayer Minute

THE Wesleyan Service Guild is observing the "Prayer Minute" and asking each member of each unite to cooperate. Plans were under way for this when the Executive Committee of the Federal Council of Churches of Christ in America adopted a resolution recommending a Prayer Minute to begin on New Year's Day at 6:00 P. M. and to continue every day at the same time throughout the year 1942. They are calling on all Christians to observe this special time of prayer.

The Woman's Division of Christian Service in its December meeting passed a motion endorsing this action of the Federal Council.

The Spiritual Life Committee of the Guild is suggesting that those Guild members who so desire may use this prayer minute which comes out of the first Noonday Prayer Meeting held by the Board of Foreign Missions on June 20, 1912. Since that date there has been a weekly prayer service held at 150 Fifth Avenue, New York, N. Y., when missionaries all over the world unite in prayer for the work of the Christian church. This custom is being continued under the unified Board of Missions and Church Extension.

"The earth is the Lord's and the fullness thereof."

"This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us."

"O God, we pray Thy blessing upon our whole world at this time when passion is excited and when the thought is so confused. We pray Thee out of confusion to bring order and out of passion to bring peace.

"We pray particularly for the missionary family in the foreign field today and as the volume of prayer rises up to Thee we ask that Thy blessing may come to their hearts and lives. Help them in their tasks; help their bodies, minds, and hearts.

"Lord, teach us! Give us courage, strength, and wisdom, and let Thy blessing be upon every member of Thy family throughout the world."

1942 Guild "Handbook"

The January meeting of the unit begins the new Guild year. The *Handbook* gives the Guild Pledge Service to be used with the new blue Guild Pledge Cards. (See page 32 for prices.)

In response to many requests from the units for an interpretation of the Guild emblem[1] we are happy to announce that a service has been prepared: "The Flag, the Torch, the Cross." This can be secured in mimeographed form (free) from the national Guild office on request. The service has been so arranged that it can be used very effectively preceding the Guild Pledge Service.

Each officer in the unit should have a copy of the *Handbook* for reference, and many units find it helpful to place one in the hands of each member.

Budget

The Standing Committee of the Wesleyan Service Guild hopes that in 1942 each unit of the Guild will be able to:

1. Pay the 25c per member (annual) Cultivation Fund, divided as follows:
   - 10c to be used by the local unit;
   - 6c for the district[2];
   - 6c to the conference Woman's Society of Christian Service treasurer to cover the expenses of the conference Wesleyan Service Guild work;
   - 3c shall be sent by the conference Woman's Society treasurer to cover the expenses of the jurisdiction Guild work.

2. Accept the apportionment (modifying if necessary) sent by the treasurer after she and the conference Guild secretary carefully considered both the Guild's gifts in 1941 and the challenging needs for the mission projects in 1942. These apportionments should include:
   (1) Any specials paid by the unit in 1941 for scholarships, special gifts, etc.
   (2) Money designated for Guild mission projects.

Please note that the Wesleyan Service Guild budget is not included in the local Woman's Society of Christian Service budget. If the Woman's Society budget is $500 and the Guild budget is $100 the pastor reports $600. Thus the Wesleyan Service Guild budget counts in the district (where there is one) and in the conference Woman's Society of Christian Service budget.

Pledges for missions, and 15c per member of cultivation fund are sent through treasurer of local Woman's Society (as designated by local unit) to district Woman's Society treasurer (where there is one) who sends it on to the conference Woman's Society treasurer. If there is no district Woman's Society treasurer, the local Woman's Society treasurer sends directly to conference treasurer.

The unit remits monthly or quarterly through the local Woman's Society treasurer, and accompanies payment with report forms.[3]

The unit's pledge for Christian Social Relations and Local Church Activities is raised and expended by the unit. It is *not* included in the above apportionment, and does not go to the Woman's Society of Christian Service, unless so voted by the local unit.

There are a number of units whose 1941 budgets were included in those of the local Woman's Society. In such cases the Woman's Society in the local church will deduct from its 1941 membership, and also its 1941 budget, the Guild membership and the budget of the Wesleyan Service Guild. This will not interfere, therefore, with the efficiency aims of the Woman's Society of Christian Service for the deduction will be made *after* the 1941 annual Woman's Society of Christian Service report is made. The new year with the new membership and the new budget records will begin on January 1, 1942, and the efficiency aims for 1942 will be based on the figures of January 1, 1942 (not on those of 1941).

Guild Programs

The *Handbook* gives programs for each month. *For the Facing of This Hour* is the basic program material for 1942. For those units which have not yet been able to plan

[1] See Part VI of Handbook for information on Guild pins, seals, and post cards.

[2] Where there is no district Woman's Society of Christian Service treasurer, that portion shall remain with the conference treasurer.

[3] The new report forms for 1942 will be sent to the units early in 1942 with directions for reporting.

A unit of the Wesleyan Service Guild, taken at the close of a Silent Breakfast, the first program in the obervance of "The Week of Prayer"

mission study courses, there are suggestions for the use of the Missionary Education Movements texts. Units will choose, adapt, and supplement these programs as the needs of their own groups indicate.

Watch THE METHODIST WOMAN with the *World Outlook* for missionary news, current materials, and plans to interest your unit.

Christian Social Relations

"Three programs were planned by the Christian Social Relations Committee," a unit reports. "The purpose of these meetings was to present a picture of the living conditions of an underprivileged community, to show how some of the social and health agencies are attempting to meet the needs of the groups in the community, and third to show the responsibility of Christian Citizenship.

"At the first meeting a general picture of the community was brought out through the question method, touching on conditions in schools, housing, delinquency, industries, wages, and churches. At the second meeting there was a panel discussion on the activities of the following agencies in the community: Children's Division of the Department of Public Welfare, Medical-Social Division of a Hospital, Public Health Council, Methodist Institute.

"At the third meeting a leading minister spoke to the group on the responsibility of Christian Citizenship. Representatives from each group in the church and the councilmen from the various wards represented in the Wesleyan Service Guild membership were guests.

"In the early fall the Christian Citizenship Chairman sponsored a tour through our city government offices, courts, and jail. Following the third meeting the members attended a meeting of the City Council in a body."

* * *

The status of Miss Lena Knapp, who is a member of the Standing Committee of the Guild, was changed at the annual meeting of the Woman's Division of Christian Service from contract teacher to regular missionary.

* * *

Be sure to see the article and pictures on the Wesleyan Service Guild in the January *World Outlook*.

* * *

Ask your minister if he has seen "Give Glory" in the January issue of the *Pastor's Journal*. You will enjoy reading it.

Let Virginia Send You An Acorn From the Wesley Oak

If you happen to be a souvenir lover or have one among your acquaintances, Miss Virginia Kent will be happy to send you a Methodist memento—an acorn from the famous Wesley Oak not far from her home on St. Simon's Isle, near Brunswick, Georgia.

This is a continuation of the hospitality of her community to the Council of Bishops which met in the Cloisters on adjacent Sea Island early in December. It is her way of freely sharing with any who request it, a little symbol of the privilege of living where more than 200 years ago John Wesley preached and Charles Wesley sang, and where both ministered to the spiritual needs of the people in the now long-abandoned settlement of Frederica.

Tree lovers can find authoritative botanical reference to this ancient moss-hung oak in a Government Forest Department book about famous American trees, but for Methodists to learn the story of John Wesley's five visits to where this giant tree still stands, his *Journal* for the year 1736 is the best source. During his mission to General Oglethorpe's domain he spent at least three months within a short radius of this tree.

Would you like an acorn? Just write our Acorn Girl, Miss Virginia Kent, Box 194, St. Simon's Isle, Georgia.

Subscription Goal for 1942

THE METHODIST WOMAN

"We recommend that a goal of 250,000 subscriptions to THE METHODIST WOMAN be set as a goal by January, 1943."

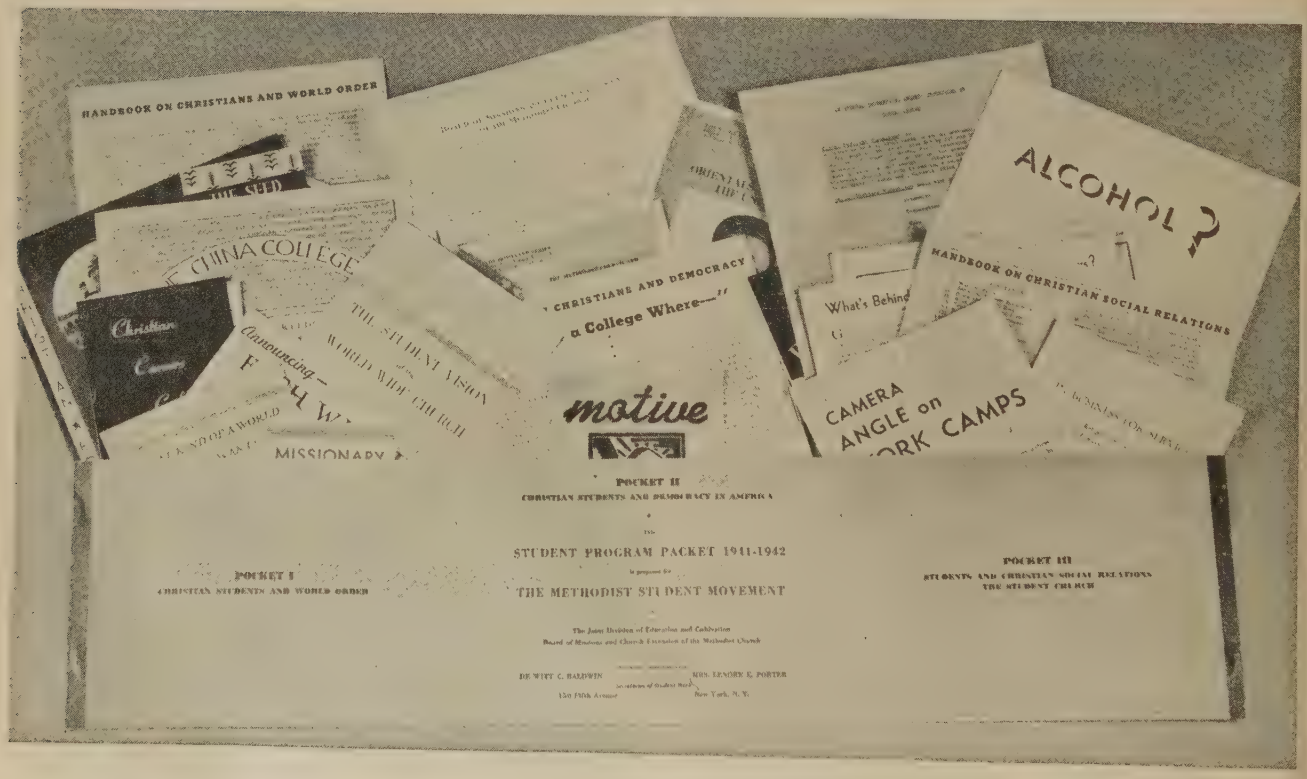
Action of Committee on Publications and Literature, October 1, 1941. Accepted by Woman's Division of Christian Service, November 29, 1941, "and special emphasis given to joint subscriptions with WORLD OUTLOOK."

This means an average of two-thirds net gain over 1941 in every Society.

If every officer were a subscriber, the list would number 288,000. Therefore, a good slogan would be, "Every officer a subscriber."

New Year's Resolution: "Begin now. Let's go."

THE METHODIST WOMAN, 50 cents a year;
WORLD OUTLOOK, $1.00.
Combination Subscription, $1.25.



The Student Packet

The Student Packet Will Furnish:

1. Resources for display on campus tables.

2. Resources for programs of campus committees. Help the committee on the World Christian Community get started. *Buy the Packet* for one dollar from
Mrs. Lenore E. Porter, 150 Fifth Avenue, New York, N. Y.

Do not order from Literature Headquarters.

As this issue of THE METHODIST WOMAN comes off the press, 1,500 students and leaders from all over the United States and from other countries are gathering together at Urbana, Illinois, to consider their present situation and the place of the student in world reconstruction.

As the Methodist Youth Fellowship is being launched on New Year's Eve, the students will enter into a significant service of commitment to the cause of Christ and his solution of the present world problems.

By Maude White Hardie

"Give Heed To Reading"

READING of the scarcity of Christian literature on the mission field, we here in the homeland become increasingly (and uncomfortably) conscious of the inequality of distribution; for in the field of religious literature, and especially of devotional literature, which is here our immediate concern, we have what amounts to an embarrassment of riches of material, with a seeming scarcity of time in the daily schedule to appreciate and use these riches.

It is with no desire to lessen the attention given to any of these devotional books that these next paragraphs are written. We would be wholly unwilling to lessen the sense of our world Methodism coming daily united to its family altar, which becomes ours through the message of *The Upper Room** (price, single subscription, 30 cents per year); and we should be poor indeed without Wade Crawford Barclay's *Challenge and Power** (price, $1), which so effectively blends the social passion and the devotional mood. Our debt is likewise great to the Forward Movement of the Protestant Episcopal Church for making the prayers of the church available in *Prayers New and Old.* Secure from Protestant Episcopal National Council, 281 Fourth Avenue, New York, N. Y., five cents a copy. Let us draw largely and gratefully upon these, and other, devotional aids for the feeding of our souls. But let us hear, too, our Master's words spoken in another connection but so applicable here, "These ought ye to have done, and not to leave the other undone": "the other," for our purposes in this instance, being the study of the Bible itself in such way as to enrich and strengthen our spiritual life, individual and group, through an approach less stereotyped or desultory than is sometimes unconsciously our custom.

Even at the risk of seeming to "make words mean what we please," may we interpret "devotional" for our purposes here, as meaning something that goes beyond the contemplative, meditative stage. Granted as axiomatic truth that these are necessary, and today more, perhaps, than ever formerly: yet we need too, increasingly, do we not, a sense of the spiritual life being a life of resolve, of action, of participation in the affairs of men, of creative beauty, of the unresting quest for God, and the better knowing of His nature and His will, which speaks to us through chapters and whole books of the Bible (with special reference here to the Old Testament) which we have never thought of as strictly devotional. Once glimpsed, this opens up a bright new world within an ancient Book; and we find our spirits rekindled by adding to the familiar repertoire of devotional readings comprising the familiar Psalms, selected passages from Isaiah, extracts from Job and an occasional quotation from Proverbs, a sense of the awareness of God which made little Israel survive and increase when her materially-greater neighbors were declining on all sides. We are not accustomed, for example, to think of the books of Samuel and Kings as devotional literature: yet read as a contemporary chronicle of the tempestuous days recorded in their pages, we find the "broken lights" shining through. We read with reverence of the faith of a nomadic people of long ago who gave us our most precious heritage; and find in David's forthright utterance "Jehovah has delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine," reassurance against the evils that today threaten our contemporary civilization.

In this adventure of discovery, each may wish in the main to find for herself those guides to reading which offer help without "taking off the edge" of the keen delight of unearthing for ourselves new treasures in the Book of books. Consequently only a few suggestions are offered here. For extended group study, the 1936 revision of *Knowing the Bible** (price, $2.50), by Chaplain Raymond C. Knox, of Columbia University, is very gratifying. If an approach is to be made from the angle of biography, Dr. W. Russell Bowie's *Great Men of the Bible** (price, $1), is beautifully written and sympathetically interpretative. Excellent as giving definite analysis of the past difficulties and help for future enjoyment in the use of the Bible, is Dr. Julian P. Love's *How to Read the Bible** (price, $2) (Macmillan, 1940), stressing the need to read by "units of thought" rather than by the traditional methods of the past which have so often tended to make obscure and unrelated to life that which in the eyes of the chronicler was aglow with timeless human experience and therefore deserving of a place in the record.

From across the centuries comes Paul's admonition to Timothy, "Give heed to reading." Methodism has always been a reading church, from its circuit-rider days; and in this time of ours, when people within and without the church are ineffectually groping for light to guide their daily thought and living, we Methodist women have an obligation which is equally a privilege—to help them find within these all-too-little-understood pages that which shall be no magic cure for life's ills—no mysterious touchstone—no fetish whose mere presence in the home, though yet unread, will somehow radiate comfort and strength: but an ageless record of the spirit and method of the great experiences with God in the lives of other men and women, whose humanity—and divinity—make them akin to us today.

Glimpses of Grace, by Gladys C. Murrell. This little book just off the press contains thirty worship services based upon the women of the Bible. Each service presents a different personage exalting some important quality of character worthy of study among modern women, viz.: Ruth the faithful; Rebekah the beautiful; Rachel the beloved; Mary of Magdala the grateful.

The services contain short meditations, prayers, and suggestions for scripture and hymns.

The author, a trained and experienced teacher, and an active worker with church departments and religious education groups, has won fame from her previous volume, *Doorways to Devotion.* She has designed *Glimpses of Grace* especially for use by women's organizations. However, it can be used also for private worship.

The Abingdon-Cokesbury Press. Price, $1. Order from your nearest Methodist Publishing House.

Along the Bethlehem Way is an attractive little red booklet, with Christmas Lines by Katharine L. Aller. The drawings illustrating the six poems are by Constance Vander Roest.

The Woman's Press, 600 Lexington Avenue, New York, N. Y. Price, 50 cents.

*Order from your nearest Methodist Publishing House and not from Literature Headquarters.

From Far and Near

North Central Jurisdiction.—The first annual meeting held by North Central Jurisdiction Woman's Society of Christian Service in Central and Metropolitan Churches, Detroit, Michigan, November 11–13, had for its theme "For the Facing of This Hour."

The response to roll call resulted in 126 delegates from 21 conferences and many visitors. The average attendance was about 500.

In the worship hours, led by Mrs. Raymond J. Wade and division members Mrs. W. M. Alexander and Mrs. Frank Brooks, we were charged to pray zealously; to be "runners" with a Christian message of hope and courage; to be earnest, eager, brotherly; to have power and peace. Seminars for designated departments to study their problems, plans, and purposes were led by Jurisdiction officers, assisted by resource leaders.

During the platform hours stories by missionaries and deaconesses, methods of textbook interpretation, reports from departments, and presentation of publication interests were found to be most helpful and inspiring. We were fortunate to have Miss Bettie Brittingham, Editor of The Methodist Woman; Miss Juanita Brown, of the World Outlook, and Mrs. G. W. Keen, Publication Manager.

After picturing our material assets and our heritage in this new organization, Mrs. J. N. Rodeheaver, in a most pertinent keynote address, urged us to look forward to our spiritual assets and to do our tasks "radiantly, with apology."

Tuesday evening, Bishop Ralph S. Cushman spoke on "Opportunities at Home," placing upon us a great responsibility to make real and effective the teachings of Christ in our local churches and communities.

The speaker at the first birthday dinner, with its appropriate appointments and traditional birthday cake bearing one candle, was Bishop Herbert Welch, who talked on "Methodism's World Parish."

Mrs. J. D. Bragg, president of the Division, in her closing address, "For the Facing of This Hour," challenged Methodist women to Christianize their minds, to develop a closer bond of fellowship, to live to the highest level possible of spiritual life as we face the problems of these difficult days.

The dedication and consecration service brought delegates from each conference to the chancel offering their pledges for the support of the work for 1942. The grand total pledged was $861,037.81.—Mrs. William H. Helrigel.

North Africa.—Miss Dora Welch and Miss Emily Smith, retired missionaries still living in North Africa, their former field of service, are now in touch with twenty-eight married couples out of the thirty-one girls who have gone out of the Van Kirk Memorial Home and married. This continued service of love binds these girls close together in the Christian fellowship.

From the Student Hostel in Algiers, North Africa, where Miss Martha Whiteley is carrying on alone, comes a report of increased activities instead of a decline in the work because of the war. Two French girls who used to live here have recently written of their conversion as a result of the Christian influence of this home for university girls. A large group of youth recently attended a series of lectures on Old Testament Prophecy. A Jewish girl brought her boy friend, an intellectual, to hear a lecture on "What Do You Think of Jesus Christ?" This boy asked many questions and took a new Testament for personal study. Members of the Student Christian Federation continue to hold their meetings at the hostel. In this group the Christian interpretation is given to the present national program of France which emphasizes Work, Family, and Country.

A stirring event in North Africa has been the union of the French Protestant churches which had been divided for so long. They are now reconciled legally, as well as spiritually, and the three pastors from France are doing a significant work. Members are now expected to attend the church nearest their homes and the pastors take turns preaching in the various sanctuaries. The government has asked for thirty Protestant chaplains for help in the youth camps, but only ten are available.

National Training School, Kansas City, Missouri.—The recently organized Wesleyan Service Guild of the National Training School, following an annual custom of its predecessor, The Woman's Home Missionary Auxiliary, held a dinner recently in place of the usual parlor meeting. Miss Beulah Barron, Washington, Pennsylvania, was toastmistress; Miss Irene Pritchard, Parnell, Missouri, brought words of welcome. Bishop and Mrs. Charles Mead and Dr. Anna Neiderheiser, former president of the school, were among the honored guests.

Mrs. Fred Lamb, National Secretary of the Woman's Division of Christian Service of the Board of Missions and Church Extension, was chief speaker of the evening. She brought a dynamic message on the subject, "Our Heritage." She not only showed the wonderful achievements which have accompanied the development of the missionary activity, but she also gave a real inspiration for evangelism. Dr. B. P. Taylor, superintendent of the Country Club District, Kansas City, Missouri, then spoke on the theme, "A World Aflame." Dr. Taylor presented a vivid picture of the world's needs and gave renewed vision for meeting the challenge of our day.

Miss Catherine Whitmore, Conference Wesleyan Service Guild Secretary, brought the final message, "The Long Look." She presented the objectives of the Wesleyan Service Guild and showed how the organization was the fulfillment of prophecy and the avenue through which much of the response to the challenge to service could function. She made the students glad that they belonged to such an organization.

Music was furnished by a string quartet, the a cappella choir, and the quartet of the Training School.

The season of the year and the world-wide objective of the Wesleyan Service Guild were represented in the cover design of the programs: a globe resting on a heart with the words, "Is the World on Your Heart?" hand-lettered. Altogether it was a happy occasion.

NEW LIFE IN CHINA.—The reconstruction of Chungking is only a small fraction of the total reconstruction program of Free China. Throughout these hinterland Provinces the foundations are being laid for the upbuilding of a modern nation. More than sixteen hundred factories, large and small, are now operating in Free China. The record enrollment at all universities and professional schools has promised that an increasingly competent personnel will be available for the management and direction of these and other enterprises. Through the great network of co-operatives, which have grown by leaps and bounds, a new social and economic order is being evolved without resolving to the dubious procedure of class struggle. These things are being done under no easy circumstances. Communications are well-nigh impossible. Foreign crises threaten to throttle the flow of production at every turn. Nevertheless, a new China is rising from the ruins of the old. We must not conclude from these remarks, however, that the people of Free China are satisfied with things as they are and are oblivious of the great perils that live in the way of our onward march. We have faith in our destiny because we have confidence in the righteousness of our cause; but we are by no means complacent about our past achievements. We know that there are weaknesses in our political and economic structure. We know that there are dangers of internal strife and dissension. Above all, we know that at the core of all our trouble lies the fundamental problem of the moral and spiritual strength of our people. In his recent addresses and messages to important national gatherings Generalissimo Chiang Kai-shek has consistently emphasized the need for self-examination and heart searching on the part of all Chinese, especially on the part of those on whom rests the responsibility of guiding the nation through the storm of the present struggle. It is for this reason that the co-operation of the Christian church and of Christian institutions is so earnestly coveted by the government and the general public. In addition to the disproportionately large percentage of Christians in government offices, the government is looking more and more to the organized church as such for counsel and collaboration.

At a recent meeting, Dr. Wu Yi Fang, the woman president of Ginling Women's College and chairman of the National Christian Council, was elected a speaker of the People's Political Council. A number of other Christian leaders have been given advisory positions in several ministries in order that a Christian spirit may be brought to bear on the making of national policy. Several projects of great importance and far-reaching influence have been entrusted entirely to Christian groups. Some of you may have heard about the Border Service Project of the Church of Christ in China, which is being successfully carried out among the tribes people in Szechwan and Sikang Provinces. The responsibility for the health program of Sikang has recently been allocated to this group in co-operation with the Medical School of Chilu University, which is one of the Christian colleges.

The reconstruction of Chungking demonstrates China's power to resist foreign aggression. This desire for Christian collaboration indicates determination to overcome the moral and spiritual weaknesses within the nation. This new China provides a congenial atmosphere for Christianity to preach the gospel of the resurrection and provides ample opportunity for it to exercise its faith in the power of life over death, love over hate, and good over evil. As Chinese Christians we are determined to be worthy of this opportunity.—T. H. SUN, *Secretary of the National Christian Council in China.*

OLIVE HILL, KENTUCKY.—Under the supervision of the nurse, several girls have helped to organize a Sunday school at Henderson Branch, near Aiken Hall, and go each Sunday afternoon to teach there. This is the story of this work. Sarah writes that the little church at the side of the road is an unpainted, unattractive building. But it is a happy spot to her. They were disappointed the first Sunday when only twenty-nine children came. But they brought more. One little boy has been there every Sunday, and though he is very poorly dressed, he always brings his penny.

Dora said that they were discouraged at first, but all week they prayed and the second Sunday there were many more and they praised the Lord that their prayers were answered. The children and the few grown people who are now attending seem very much interested, and they hope many will be saved. They do not have anything to help with the music but they are praying and trusting that they will have money for an organ.

Judy tells that she was amazed to hear the little children sing "Jesus Loves Me," for their voices rang out loud and clear with praise. The children brought others with them until there are now more than eighty on roll. Some have brought their mothers and some neighbor children. They want to learn more about their Saviour, Jesus Christ, and the girls are determined to do all they can for these children. The community is a very poor one, so help is needed to get literature and Sunday-school papers for this school. Send literature to Miss Edna Lukens, Erie School, Olive Hill, Kentucky.

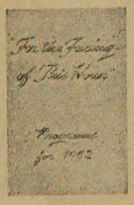
CRANDON INSTITUTE, MONTEVIDEO, URUGUAY.—The school year opened with an enrollment of 517, not counting the adults who come for special classes in home economics. Teachers are crying for more desks and textbooks to take care of this unprecedentedly large number of students. The school desperately needs more room and more teachers. Graff Hall, the beautiful auditorium and chapel, is now too small to accommodate the school family, to say nothing of guests. Some of the girls have to stand against the walls to attend chapel service.

BURMA.—Grace Stockwell writes: "The new work that we opened for the Telegu Indian people in Twante just after I went there a little over a year ago has been growing splendidly. The little school got so large that the one teacher could scarcely handle it, and the one room was too crowded, so after conference last fall we built another room and called another teacher. After the second family was baptized, about two months ago, we decided that we should make plans for them to begin systematic giving to the Lord's work. They have very little money, so we asked if they would like to have a "blessing bowl" in which the mother could put a handful of rice when she was cooking the rice for the family daily and then bring that as their offering on Sunday. They very happily consented, so we brought three little earthenware jars, one for each of the three Christian families, the teacher's family being the third. When they brought their offering the next Sunday numbers of others who attend the services asked why they could not have bowls also. So we got more bowls and now there are nearly twenty families that are bringing their offering of rice each Sunday. The first month we were doing it the sale of their rice, together with a small amount of cash offering, came to more than Rs 10 (a rupee is now worth about 40 cents). They are very poor coolie people, so that is really a very fine offering for them, and most of them are still Hindoos also. We are hoping there will be many more who will become real Christians before long."

Announcing PUBLICATIONS

PROGRAM MATERIAL FOR LOCAL SOCIETIES 1942. 75 cents.

This material includes the program book, worship services, and set of six pictures.



Program Book, "For the Facing of This Hour." Contains twelve months' programs for 1942. Price, 25 cents; additional copies in quantities, 20 cents each.

Worship Services. To accompany "For the Facing of This Hour." 10 cents.

Set of Pictures. These illustrate some of the work described in the programs for 1942. 50 cents.

NOTE: The pictures are mailed in a tube under separate cover. The program and worship booklets are mailed together in an envelope.

NOTE: Copies of "Proof Sheets of Power" are still available. This booklet contains programs and worship services for September, October, November, December, 1941. Price, 25 cents; additional copies, 20 cents each. Worship services, 10 cents.

For Adults

Pledge Service:

Love in Action—Installation and Pledge Service (including Induction Service). 25 copies at 15 cents; 50 at 25 cents; 100 at 45 cents.

NOTE: Induction Service free. Order for officers only.

Membership-Pledge Card. Free.

Spiritual Life:

Stewardship Card. 25 at 10 cents; 100 at 30 cents.

Personal Growth in Christian Living. 25 at 10 cents; 50 at 15 cents; 100 at 25 cents.

Christian Social Relations:

Christian Citizenship. Pamphlet No. 5. 15 cents.

General:

Membership Card. Free.

For Wesleyan Service Guild

Handbook 1942. Each, 10 cents.
Pledge Card. Free.
Membership Card. Per doz., 5 cents.
Correspondence Card. Package of 25, 15 cents; 50, 20 cents; 75, 30 cents.

Study Books for 1941-1942

Christian Roots of Democracy in America. Adult—Home. 60 cents.

A Christian Imperative: Our Contribution to World Order. Adult—Foreign. 60 cents.

Author of Liberty. Young People—Home. 60 cents.

The Seed and the Soil. Young People—Foreign. 60 cents. (Helps for the study of each of the above books. 25 cents each.)

Brothertown. Junior high school—60 cents.

Living Together in Today's World. Junior high school—50 cents.

Young America Makes Friends. Juniors—Home. 50 cents.

We Gather Together [illegible]iors—Foreign. 60 cents.

[illegible]logue listing the literature now ready. Free.

For Young Women and Girls

World Friendship for Youth. Manual. Each, 20 cents.

Channels of Action. Part II. To be mailed in January. Each 20 cents. Those who have already ordered "Channels of Action" at 50 cents will not need to reorder.

A Unified Program for the Missionary Education of Methodist Youth. Free.

Let's Lift the Load. Free.

Planning and Sharing. Free.

For Children

The Plan for Missionary Education of Children in The Methodist Church. Free.

Missionary Materials for Use With Children. Free.

Doors Open for All. For Juniors. Ten programs on "Children in America" and "Worship Around the World." 25c.

All Round the World. For Primaries. Ten programs on "Children in America" and "Worship Around the World." 25 cents.

Picture Sets. Reprinted from WORLD OUTLOOK.
"Child Neighbors." 10 cents per set.
"Children at Worship." 10 cents per set.

World Day of Prayer

The Call to Prayer. Free.

Poster (17x22). 5 cents.

Worship Program for Adults and Young People, "I Am the Way." 2 cents each, $2.00 per 100.

Handbook. 10 cents.

NOTE: The World Day of Prayer is on February 20. We do not guarantee shipments of orders received by us after February 10.

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